

THE
BOOK
OF
COMMON-PRAYER
And Adminiftration of the
SACRAMENTS
AND

Other Rites and Ceremonies of the
CHURCH,
According to the Ufe of the
CHURCH of *ENGLAND*

Together with the
PSALTER or PSALMS,
OF
DAVID,

Pointed as they are to be fung or faid in
CHURCHES.

*Printed at the Theater in OXFORD, and are to be
fold by Moses Pitt at the Angel in St. Pauls Church
yard, LONDON. Anno 1682.*

B O O K



Prayer										Prayer									
1	A	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	David	David	David	David	David	David	David	David	David	David
2	B	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	Chad.	Chad.	Chad.	Chad.	Chad.	Chad.	Chad.	Chad.	Chad.	Chad.
3	C	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	17	17	17	17	17	17	17	17	17	17
4	D	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	19	19	19	19	19	19	19	19	19	19
5	E	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	21	21	21	21	21	21	21	21	21	21
6	F	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	23	23	23	23	23	23	23	23	23	23
7	G	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	25	25	25	25	25	25	25	25	25	25
8	H	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	27	27	27	27	27	27	27	27	27	27
9	I	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	29	29	29	29	29	29	29	29	29	29
10	J	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	31	31	31	31	31	31	31	31	31	31
11	K	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	1	1	1	1	1	1	1	1	1	1
12	L	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	2	2	2	2	2	2	2	2	2	2
13	M	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	3	3	3	3	3	3	3	3	3	3
14	N	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	4	4	4	4	4	4	4	4	4	4
15	O	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	5	5	5	5	5	5	5	5	5	5
16	P	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	6	6	6	6	6	6	6	6	6	6
17	Q	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	7	7	7	7	7	7	7	7	7	7
18	R	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	8	8	8	8	8	8	8	8	8	8
19	S	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	9	9	9	9	9	9	9	9	9	9
20	T	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	10	10	10	10	10	10	10	10	10	10
21	U	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	11	11	11	11	11	11	11	11	11	11
22	V	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	12	12	12	12	12	12	12	12	12	12
23	W	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	13	13	13	13	13	13	13	13	13	13
24	X	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	14	14	14	14	14	14	14	14	14	14
25	Y	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	15	15	15	15	15	15	15	15	15	15
26	Z	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	16	16	16	16	16	16	16	16	16	16
27	A	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	17	17	17	17	17	17	17	17	17	17
28	B	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	18	18	18	18	18	18	18	18	18	18
29	C	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	19	19	19	19	19	19	19	19	19	19
30	D	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	20	20	20	20	20	20	20	20	20	20
31	E	Gen.	Mar	Gen.	Gen.	Gen.	Gen.	Gen.	Gen.	21	21	21	21	21	21	21	21	21	21

* Note that Exodus 17 is read only to ver. 14

FEBRUARY 1847. DAYS.										A P M L E H T R X S. DAYS									
MORNING EVENING										MORNING EVENING									
1	Feb.	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10
2	Feb.	9	10	11	12	13	14	15	16	1	2	3	4	5	6	7	8	9	10
3	Feb.	17	18	19	20	21	22	23	24	1	2	3	4	5	6	7	8	9	10
4	Feb.	25	26	27	28	29	30	1	2	1	2	3	4	5	6	7	8	9	10
5	Feb.	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
6	Feb.	11	12	13	14	15	16	17	18	1	2	3	4	5	6	7	8	9	10
7	Feb.	19	20	21	22	23	24	25	26	1	2	3	4	5	6	7	8	9	10
8	Feb.	27	28	29	30	1	2	3	4	1	2	3	4	5	6	7	8	9	10
9	Feb.	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10
10	Feb.	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10
11	Feb.	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10
12	Feb.	29	30	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10
13	Feb.	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10
14	Feb.	15	16	17	18	19	20	21	22	1	2	3	4	5	6	7	8	9	10
15	Feb.	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10
16	Feb.	31	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	10
17	Feb.	9	10	11	12	13	14	15	16	1	2	3	4	5	6	7	8	9	10
18	Feb.	17	18	19	20	21	22	23	24	1	2	3	4	5	6	7	8	9	10
19	Feb.	25	26	27	28	29	30	1	2	1	2	3	4	5	6	7	8	9	10
20	Feb.	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
21	Feb.	11	12	13	14	15	16	17	18	1	2	3	4	5	6	7	8	9	10
22	Feb.	19	20	21	22	23	24	25	26	1	2	3	4	5	6	7	8	9	10
23	Feb.	27	28	29	30	1	2	3	4	1	2	3	4	5	6	7	8	9	10
24	Feb.	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10
25	Feb.	13	14	15	16	17	18	19	20	1	2	3	4	5	6	7	8	9	10
26	Feb.	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10
27	Feb.	29	30	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10
28	Feb.	7	8	9	10	11	12	13	14	1	2	3	4	5	6	7	8	9	10
29	Feb.	15	16	17	18	19	20	21	22	1	2	3	4	5	6	7	8	9	10
30	Feb.	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10
31	Feb.	31	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	10

All				All			
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56
57	58	59	60	61	62	63	64
65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88
89	90	91	92	93	94	95	96
97	98	99	100	101	102	103	104
105	106	107	108	109	110	111	112
113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128
129	130	131	132	133	134	135	136
137	138	139	140	141	142	143	144
145	146	147	148	149	150	151	152
153	154	155	156	157	158	159	160
161	162	163	164	165	166	167	168
169	170	171	172	173	174	175	176
177	178	179	180	181	182	183	184
185	186	187	188	189	190	191	192
193	194	195	196	197	198	199	200
201	202	203	204	205	206	207	208
209	210	211	212	213	214	215	216
217	218	219	220	221	222	223	224
225	226	227	228	229	230	231	232
233	234	235	236	237	238	239	240
241	242	243	244	245	246	247	248
249	250	251	252	253	254	255	256
257	258	259	260	261	262	263	264
265	266	267	268	269	270	271	272
273	274	275	276	277	278	279	280
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297	298	299	300	301	302	303	304
305	306	307	308	309	310	311	312
313	314	315	316	317	318	319	320
321	322	323	324	325	326	327	328
329	330	331	332	333	334	335	336
337	338	339	340	341	342	343	344
345	346	347	348	349	350	351	352
353	354	355	356	357	358	359	360
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369	370	371	372	373	374	375	376
377	378	379	380	381	382	383	384
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409	410	411	412	413	414	415	416
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433	434	435	436	437	438	439	440
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521	522	523	524	525	526	527	528
529	530	531	532	533	534	535	536
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545	546	547	548	549	550	551	552
553	554	555	556	557	558	559	560
561	562	563	564	565	566	567	568
569	570	571	572	573	574	575	576
577	578	579	580	581	582	583	584
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593	594	595	596	597	598	599	600
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617	618	619	620	621	622	623	624
625	626	627	628	629	630	631	632
633	634	635	636	637	638	639	640
641	642	643	644	645	646	647	648
649	650	651	652	653	654	655	656
657	658	659	660	661	662	663	664
665	666	667	668	669	670	671	672
673	674	675	676	677	678	679	680
681	682	683	684	685	686	687	688
689	690	691	692	693	694	695	696
697	698	699	700	701	702	703	704
705	706	707	708	709	710	711	712
713	714	715	716	717	718	719	720
721	722	723	724	725	726	727	728
729	730	731	732	733	734	735	736
737	738	739	740	741	742	743	744
745	746	747	748	749	750	751	752
753	754	755	756	757	758	759	760
761	762	763	764	765	766	767	768
769	770	771	772	773	774	775	776
777	778	779	780	781	782	783	784
785	786	787	788	789	790	791	792
793	794	795	796	797	798	799	800
801	802	803	804	805	806	807	808
809	810	811	812	813	814	815	816
817	818	819	820	821	822	823	824
825	826	827	828	829	830	831	832
833	834	835	836	837	838	839	840
841	842	843	844	845	846	847	848
849	850	851	852	853	854	855	856
857	858	859	860	861	862	863	864
865	866	867	868	869	870	871	872
873	874	875	876	877	878	879	880
881	882	883	884	885	886	887	888
889	890	891	892	893	894	895	896
897	898	899	900	901	902	903	904
905	906	907	908	909	910	911	912
913	914	915	916	917	918	919	920
921	922	923	924	925	926	927	928
929	930	931	932	933	934	935	936
937	938	939	940	941	942	943	944
945	946	947	948	949	950	951	952
953	954	955	956	957	958	959	960
961	962	963	964	965	966	967	968
969	970	971	972	973	974	975	976
977	978	979	980	981	982	983	984
985	986	987	988	989	990	991	992
993	994	995	996	997	998	999	1000

Notes: 1. Enter 15 in to h. read only 15. 13. & * Enter 30 only to vert. d. 15.
 * Enter 45 only to vert. 30.

OCTOBER XXXI days.				DECEMBER XXXI days.			
MORNING		EVENING		MORNING		EVENING	
Prayer.		Prayer.		Prayer.		Prayer.	
1	2	3	4	1	2	3	4
5	6	7	8	5	6	7	8
9	10	11	12	9	10	11	12
13	14	15	16	13	14	15	16
17	18	19	20	17	18	19	20
21	22	23	24	21	22	23	24
25	26	27	28	25	26	27	28
29	30	31	32	29	30	31	32
33	34	35	36	33	34	35	36
37	38	39	40	37	38	39	40
41	42	43	44	41	42	43	44
45	46	47	48	45	46	47	48
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53	54	55	56	53	54	55	56
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65	66	67	68	65	66	67	68
69	70	71	72	69	70	71	72
73	74	75	76	73	74	75	76
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85	86	87	88	85	86	87	88
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93	94	95	96	93	94	95	96
97	98	99	100	97	98	99	100
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109	110	111	112	109	110	111	112
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125	126	127	128	125	126	127	128
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133	134	135	136	133	134	135	136
137	138	139	140	137	138	139	140
141	142	143	144	141	142	143	144
145	146	147	148	145	146	147	148
149	150	151	152	149	150	151	152
153	154	155	156	153	154	155	156
157	158	159	160	157	158	159	160
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165	166	167	168	165	166	167	168
169	170	171	172	169	170	171	172
173	174	175	176	173	174	175	176
177	178	179	180	177	178	179	180
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193	194	195	196	193	194	195	196
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217	218	219	220	217	218	219	220
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325	326	327	328	325	326	327	328
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569	570	571	572	569	570	571	572
573	574	575	576	573	574	575	576
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581	582	583	584	581	582	583	584
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621	622	623	624	621	622	623	624
625	626	627	628	625	626	627	628
629	630	631	632	629	630	631	632
633	634	635	636	633	634	635	636
637	638	639	640	637	638	639	640
641	642	643	644	641	642	643	644
645	646	647	648	645	646	647	648
649	650	651	652	649	650	651	652
653	654	655	656	653	654	655	656
657	658	659	660	657	658	659	660
661	662	663	664	661	662	663	664
665	666	667	668	665	666	667	668
669	670	671	672	669	670	671	672
673	674	675	676	673	674	675	676
677	678	679	680	677	678	679	680
681	682	683	684	681	682	683	684
685	686	687	688	685	686	687	688
689	690	691	692	689	690	691	692
693	694	695	696	693	694	695	696
697	698	699	700	697	698	699	700
701	702	703	704	701	702	703	704
705	706	707	708	705	706	707	708
709	710	711	712	709	710	711	712
713	714	715	716	713	714	715	716
717	718	719	720	717	718	719	720
721	722	723	724	721	722	723	724
725	726	727	728	725	726	727	728
729	730	731	732	729	730	731	732
733	734	735	7				

Lessons proper for Sundays.

	Mattins.	Evening.	Sunday 1. Br.	Mattins.	Evening.
1	Isaiah 40	Isaiah 40	1 Lesson.	De. 16. 17. 18.	Isaiah 40
2	35	35	2 Lesson.	Act 10. v. 29	Isaiah 40
3	36	36	3 Lesson.	Gen. 1.	Isaiah 40
4	37	37	4 Lesson.	Math. 3.	Isaiah 40
5	38	38	5 Lesson.	John 1.	Isaiah 40
6	39	39	6 Lesson.	John 1.	Isaiah 40
7	40	40	7 Lesson.	John 1.	Isaiah 40
8	41	41	8 Lesson.	John 1.	Isaiah 40
9	42	42	9 Lesson.	John 1.	Isaiah 40
10	43	43	10 Lesson.	John 1.	Isaiah 40
11	44	44	11 Lesson.	John 1.	Isaiah 40
12	45	45	12 Lesson.	John 1.	Isaiah 40
13	46	46	13 Lesson.	John 1.	Isaiah 40
14	47	47	14 Lesson.	John 1.	Isaiah 40
15	48	48	15 Lesson.	John 1.	Isaiah 40
16	49	49	16 Lesson.	John 1.	Isaiah 40
17	50	50	17 Lesson.	John 1.	Isaiah 40
18	51	51	18 Lesson.	John 1.	Isaiah 40
19	52	52	19 Lesson.	John 1.	Isaiah 40
20	53	53	20 Lesson.	John 1.	Isaiah 40
21	54	54	21 Lesson.	John 1.	Isaiah 40
22	55	55	22 Lesson.	John 1.	Isaiah 40
23	56	56	23 Lesson.	John 1.	Isaiah 40
24	57	57	24 Lesson.	John 1.	Isaiah 40
25	58	58	25 Lesson.	John 1.	Isaiah 40
26	59	59	26 Lesson.	John 1.	Isaiah 40
27	60	60	27 Lesson.	John 1.	Isaiah 40
28	61	61	28 Lesson.	John 1.	Isaiah 40
29	62	62	29 Lesson.	John 1.	Isaiah 40
30	63	63	30 Lesson.	John 1.	Isaiah 40
31	64	64	31 Lesson.	John 1.	Isaiah 40
32	65	65	32 Lesson.	John 1.	Isaiah 40
33	66	66	33 Lesson.	John 1.	Isaiah 40
34	67	67	34 Lesson.	John 1.	Isaiah 40
35	68	68	35 Lesson.	John 1.	Isaiah 40
36	69	69	36 Lesson.	John 1.	Isaiah 40
37	70	70	37 Lesson.	John 1.	Isaiah 40
38	71	71	38 Lesson.	John 1.	Isaiah 40
39	72	72	39 Lesson.	John 1.	Isaiah 40
40	73	73	40 Lesson.	John 1.	Isaiah 40
41	74	74	41 Lesson.	John 1.	Isaiah 40
42	75	75	42 Lesson.	John 1.	Isaiah 40
43	76	76	43 Lesson.	John 1.	Isaiah 40
44	77	77	44 Lesson.	John 1.	Isaiah 40
45	78	78	45 Lesson.	John 1.	Isaiah 40
46	79	79	46 Lesson.	John 1.	Isaiah 40
47	80	80	47 Lesson.	John 1.	Isaiah 40
48	81	81	48 Lesson.	John 1.	Isaiah 40
49	82	82	49 Lesson.	John 1.	Isaiah 40
50	83	83	50 Lesson.	John 1.	Isaiah 40
51	84	84	51 Lesson.	John 1.	Isaiah 40
52	85	85	52 Lesson.	John 1.	Isaiah 40
53	86	86	53 Lesson.	John 1.	Isaiah 40
54	87	87	54 Lesson.	John 1.	Isaiah 40
55	88	88	55 Lesson.	John 1.	Isaiah 40
56	89	89	56 Lesson.	John 1.	Isaiah 40
57	90	90	57 Lesson.	John 1.	Isaiah 40
58	91	91	58 Lesson.	John 1.	Isaiah 40
59	92	92	59 Lesson.	John 1.	Isaiah 40
60	93	93	60 Lesson.	John 1.	Isaiah 40
61	94	94	61 Lesson.	John 1.	Isaiah 40
62	95	95	62 Lesson.	John 1.	Isaiah 40
63	96	96	63 Lesson.	John 1.	Isaiah 40
64	97	97	64 Lesson.	John 1.	Isaiah 40
65	98	98	65 Lesson.	John 1.	Isaiah 40
66	99	99	66 Lesson.	John 1.	Isaiah 40
67	100	100	67 Lesson.	John 1.	Isaiah 40
68	101	101	68 Lesson.	John 1.	Isaiah 40
69	102	102	69 Lesson.	John 1.	Isaiah 40
70	103	103	70 Lesson.	John 1.	Isaiah 40
71	104	104	71 Lesson.	John 1.	Isaiah 40
72	105	105	72 Lesson.	John 1.	Isaiah 40
73	106	106	73 Lesson.	John 1.	Isaiah 40
74	107	107	74 Lesson.	John 1.	Isaiah 40
75	108	108	75 Lesson.	John 1.	Isaiah 40
76	109	109	76 Lesson.	John 1.	Isaiah 40
77	110	110	77 Lesson.	John 1.	Isaiah 40
78	111	111	78 Lesson.	John 1.	Isaiah 40
79	112	112	79 Lesson.	John 1.	Isaiah 40
80	113	113	80 Lesson.	John 1.	Isaiah 40
81	114	114	81 Lesson.	John 1.	Isaiah 40
82	115	115	82 Lesson.	John 1.	Isaiah 40
83	116	116	83 Lesson.	John 1.	Isaiah 40
84	117	117	84 Lesson.	John 1.	Isaiah 40
85	118	118	85 Lesson.	John 1.	Isaiah 40
86	119	119	86 Lesson.	John 1.	Isaiah 40
87	120	120	87 Lesson.	John 1.	Isaiah 40
88	121	121	88 Lesson.	John 1.	Isaiah 40
89	122	122	89 Lesson.	John 1.	Isaiah 40
90	123	123	90 Lesson.	John 1.	Isaiah 40
91	124	124	91 Lesson.	John 1.	Isaiah 40
92	125	125	92 Lesson.	John 1.	Isaiah 40
93	126	126	93 Lesson.	John 1.	Isaiah 40
94	127	127	94 Lesson.	John 1.	Isaiah 40
95	128	128	95 Lesson.	John 1.	Isaiah 40
96	129	129	96 Lesson.	John 1.	Isaiah 40
97	130	130	97 Lesson.	John 1.	Isaiah 40
98	131	131	98 Lesson.	John 1.	Isaiah 40
99	132	132	99 Lesson.	John 1.	Isaiah 40
100	133	133	100 Lesson.	John 1.	Isaiah 40

Lessons proper for Holydays.

	Mattins.	Evening.	Mattins.	Evening.
St. Andrew.	Prov. 20.	Prov. 21.	Conversion of S. Paul.	Wisd. 8.
St. Thomas the Apostle.	23	24	1 Lesson.	Wisd. 8.
St. Peter.	25	26	2 Lesson.	Wisd. 8.
St. John.	27	28	3 Lesson.	Wisd. 8.
St. James.	29	30	4 Lesson.	Wisd. 8.
St. Philip.	31	32	5 Lesson.	Wisd. 8.
St. Matthias.	33	34	6 Lesson.	Wisd. 8.
St. Barnabas.	35	36	7 Lesson.	Wisd. 8.
St. Silas.	37	38	8 Lesson.	Wisd. 8.
St. Timothy.	39	40	9 Lesson.	Wisd. 8.
St. Titus.	41	42	10 Lesson.	Wisd. 8.
St. Paul.	43	44	11 Lesson.	Wisd. 8.
St. Peter.	45	46	12 Lesson.	Wisd. 8.
St. John.	47	48	13 Lesson.	Wisd. 8.
St. James.	49	50	14 Lesson.	Wisd. 8.
St. Philip.	51	52	15 Lesson.	Wisd. 8.
St. Matthias.	53	54	16 Lesson.	Wisd. 8.
St. Barnabas.	55	56	17 Lesson.	Wisd. 8.
St. Silas.	57	58	18 Lesson.	Wisd. 8.
St. Timothy.	59	60	19 Lesson.	Wisd. 8.
St. Titus.	61	62	20 Lesson.	Wisd. 8.
St. Paul.	63	64	21 Lesson.	Wisd. 8.
St. Peter.	65	66	22 Lesson.	Wisd. 8.
St. John.	67	68	23 Lesson.	Wisd. 8.
St. James.	69	70	24 Lesson.	Wisd. 8.
St. Philip.	71	72	25 Lesson.	Wisd. 8.
St. Matthias.	73	74	26 Lesson.	Wisd. 8.
St. Barnabas.	75	76	27 Lesson.	Wisd. 8.
St. Silas.	77	78	28 Lesson.	Wisd. 8.
St. Timothy.	79	80	29 Lesson.	Wisd. 8.
St. Titus.	81	82	30 Lesson.	Wisd. 8.
St. Paul.	83	84	31 Lesson.	Wisd. 8.
St. Peter.	85	86	32 Lesson.	Wisd. 8.
St. John.	87	88	33 Lesson.	Wisd. 8.
St. James.	89	90	34 Lesson.	Wisd. 8.
St. Philip.	91	92	35 Lesson.	Wisd. 8.
St. Matthias.	93	94	36 Lesson.	Wisd. 8.
St. Barnabas.	95	96	37 Lesson.	Wisd. 8.
St. Silas.	97	98	38 Lesson.	Wisd. 8.
St. Timothy.	99	100	39 Lesson.	Wisd. 8.
St. Titus.	101	102	40 Lesson.	Wisd. 8.
St. Paul.	103	104	41 Lesson.	Wisd. 8.
St. Peter.	105	106	42 Lesson.	Wisd. 8.
St. John.	107	108	43 Lesson.	Wisd. 8.
St. James.	109	110	44 Lesson.	Wisd. 8.
St. Philip.	111	112	45 Lesson.	Wisd. 8.
St. Matthias.	113	114	46 Lesson.	Wisd. 8.
St. Barnabas.	115	116	47 Lesson.	Wisd. 8.
St. Silas.	117	118	48 Lesson.	Wisd. 8.
St. Timothy.	119	120	49 Lesson.	Wisd. 8.
St. Titus.	121	122	50 Lesson.	Wisd. 8.
St. Paul.	123	124	51 Lesson.	Wisd. 8.
St. Peter.	125	126	52 Lesson.	Wisd. 8.
St. John.	127	128	53 Lesson.	Wisd. 8.
St. James.	129	130	54 Lesson.	Wisd. 8.
St. Philip.	131	132	55 Lesson.	Wisd. 8.
St. Matthias.	133	134	56 Lesson.	Wisd. 8.
St. Barnabas.	135	136	57 Lesson.	Wisd. 8.
St. Silas.	137	138	58 Lesson.	Wisd. 8.
St. Timothy.	139	140	59 Lesson.	Wisd. 8.
St. Titus.	141	142	60 Lesson.	Wisd. 8.
St. Paul.	143	144	61 Lesson.	Wisd. 8.
St. Peter.	145	146	62 Lesson.	Wisd. 8.
St. John.	147	148	63 Lesson.	Wisd. 8.
St. James.	149	150	64 Lesson.	Wisd. 8.
St. Philip.	151	152	65 Lesson.	Wisd. 8.
St. Matthias.	153	154	66 Lesson.	Wisd. 8.
St. Barnabas.	155	156	67 Lesson.	Wisd. 8.
St. Silas.	157	158	68 Lesson.	Wisd. 8.
St. Timothy.	159	160	69 Lesson.	Wisd. 8.
St. Titus.	161	162	70 Lesson.	Wisd. 8.
St. Paul.	163	164	71 Lesson.	Wisd. 8.
St. Peter.	165	166	72 Lesson.	Wisd. 8.
St. John.	167	168	73 Lesson.	Wisd. 8.
St. James.	169	170	74 Lesson.	Wisd. 8.
St. Philip.	171	172	75 Lesson.	Wisd. 8.
St. Matthias.	173	174	76 Lesson.	Wisd. 8.
St. Barnabas.	175	176	77 Lesson.	Wisd. 8.
St. Silas.	177	178	78 Lesson.	Wisd. 8.
St. Timothy.	179	180	79 Lesson.	Wisd. 8.
St. Titus.	181	182	80 Lesson.	Wisd. 8.
St. Paul.	183	184	81 Lesson.	Wisd. 8.
St. Peter.	185	186	82 Lesson.	Wisd. 8.
St. John.	187	188	83 Lesson.	Wisd. 8.
St. James.	189	190	84 Lesson.	Wisd. 8.
St. Philip.	191	192	85 Lesson.	Wisd. 8.
St. Matthias.	193	194	86 Lesson.	Wisd. 8.
St. Barnabas.	195	196	87 Lesson.	Wisd. 8.
St. Silas.	197	198	88 Lesson.	Wisd. 8.
St. Timothy.	199	200	89 Lesson.	Wisd. 8.
St. Titus.	201	202	90 Lesson.	Wisd. 8.

Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord. Of S. Barnabas. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. James the Apostle. Of S. Matthew the Apostle. Of S. Michael the Angel. Of S. Luke the Evangelist. Of S. Simon and S. Jude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangelist. Of the Holy Innocents.

Monday and Tuesday in Easter-week. Monday and Tuesday in Whitsun-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the Year.

The *Evens or Vigils* before the Nativity of our Lord, before the Purification of the Blessed Virgin Mary, before the Annunciation of the Blessed Virgin, before Easter-day, before Ascension-day, before Pentecost, before S. Matthias, before S. John Baptist, before S. John the Evangelist, before S. James, before S. Bartholomew, before S. Matthew, before S. Simon and S. Jude, before S. Andrew, before S. Thomas, before S. James the Apostle. Note, that if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday and not upon the Sunday next before it.

The Order how the Psalter is appointed to be read.

The Psalter shall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer; but in February it shall be read only to the Twenty eighth, or Twentry ninth day of the moneth.

And whereas *January, March, May, July, August, October, and December* have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said moneths, which were read the day before; So that the Psalter may begin again the first day of the next moneth ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is too long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end,
Amen.*

Note, that the Psalter followeth the Division of the Hebrews and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

The Old Testament is appointed for the first Lessons at Morning and Evening Prayer: To wit the most part thereof shall every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts, which are not in the Kalendar; and the unmoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Primer and Kalendar (if they be different) shall be omitted for that time.

Now also, that the Collect, Epistle and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

Days of Fasting, or Abstinence.

I. The forty days of Lent.

II. The Ember-days at the four seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent; The Feast of Pentecost, September 14. December. 13.

III. The three Rogation days, being the Munday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year except Christmas day.

Certain Solemn days for which particular Services are appointed.

I. The Fifth day of November, being the day of the Papists Conspiracy.

II. The Twentieth day of January, being the day of the Martyrdom of King Charles the First.

III. The Nine and twentieth day of May, being the day of the Birth and Return of King Charles the Second.

The

The ORDER for MORNING PRAYER, Daily throughout the year.

In the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Repent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel. 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord correct me, but with judgment, not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye, for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

A general confession to be said of the whole Congregation, after the Minister, all kneeling,

Almighty and most merciful Father. We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may here after live a

Morning Prayer.

righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

A mighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present: and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here and at the end of all other Prayers, Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer with an audible voice: the people also kneeling, and repeating it with him, both here and wheresoever else it is used in Divine Service.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ Then likewise he shall say,
O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lords name be praised.

¶ Then shall be said or sung the Psalm following: except on Easter day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalm.

Venite, exultemus Domino. Psalm 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all Gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it, and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me, and saw my works.

Forty years long was I grieved with his generation, and said: it is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalm in order as they are appointed. And

Morning Prayer.

every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated,

Glory be to the Father, and to the Son : and to the holy Ghost ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar (except there be proper Lessons assigned for that day :) He that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said, or sung in English, the Hymn called, Te Deum laudamus, daily throughout the year.

¶ Note, that before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book : And after every Lesson. Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all angels cry aloud : the heavens, and all the powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and earth are full of thy Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee : And we worship thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia Opera Domini.*

O All ye works of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye angels of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord : praise him, and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord : praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye sun and moon, bless ye the Lord : praise him, and magnifie him for ever.

O ye stars of heaven, bless ye the Lord : praise him, and magnifie him for ever.

O ye showers and dew, bless ye the Lord : praise him, and magnifie him for ever.

O ye winds of heaven, bless ye the Lord : praise him, and magnifie him for ever.

O ye mountains of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye hills of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye towers of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye walls of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye gates of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye doors of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye foundations of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

Morning Prayer.

O ye winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye fire and heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him and magnifie him for ever.

O ye dewes and frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnifie him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him and magnifie him for ever.

O ye wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye seas and foulds, bless ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him and magnifie him for ever.

O all ye fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye

the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on S. John Baptist's day.

Benedictus. S. Luke 1. 68.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through

Morning Prayer.

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning; is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm, Jubilate Deo.*

Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure, that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

¶ *Then shall be sung or said the Apostles Creed by the Minister, and the People standing. Except only such days as the Creed of S. Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy Catholick Church; The Com-

munion of saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Ans. And with thy Spirit.

Minister. ¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice*

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter.*

Morning Prayer.

But daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

¶ *The second Collect for Peace*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quire and places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CATHERINE, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

¶ *Here endeth the Order of Morning Prayer throughout the year.*

THE ORDER for EVENING PRAYER
daily throughout the year.

¶ *At the beginning of Evening Prayer, the Minister shall read with loud voice some one, or more of the sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

Evening Prayer.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever before me.

Psal. 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by

his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ The Absolution or Remission of sins, to be pronounced by the priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth

Evening Prayer.

all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. *Amen.*

¶ Then likewise he shall say,

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end Amen.

Priest. Praise ye the Lord.

Ans. The Lords name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed.

¶ Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. S. Luke 1. 45.

My soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name. And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ Or else this Psalm; Excepted be on the Nineteenth day of the month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: blow your selves joyful before the Lord the King.

Let the sea make a noise, and that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together.

Evening Prayer.

before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Taken a Lesson of the New Testament, as it is appointed: And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke. 2. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; Except it be at the twelfth day of the month.*

Deus misereatur. Psal. 67.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is

now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles creed by the Minister and the People standing.*

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only son our Lord, Who was conceived by the holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell: The third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost: The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Ans. And with thy Spirit.

Minist. ¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasss, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us when we call upon thee.

Evening Prayer.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day; The second for peace, The third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer:

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

¶ In Quires and places where they sing, here followeth the Anthem.

¶ A Prayer for the Kings Majesty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and to replenish him

with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health & wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

A I mighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CATHERINE, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A prayer for the Clergy and People.

A I mighty and everlasting God, who alone werkest great marvels; Send down upon our Bishops, and Curates, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of St. Chrysostom.

A I mighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the year.

¶ Upon these Feasts, Christmas-day

Evening Prayer.

day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptill, St. James, St. Bartholomew St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, in stead of the Apostles Creed, the Confession of our Christian Faith, commonly called, The Creed of St. Athanasius, by the Minister and people standing.

Quicumque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal,

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord: the Son Lord: and the holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is afore said: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ; the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and Perfect Man: with a reasonable soul, and humane flesh subsisting; Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ:

One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God:

One altogether; not by confu-

The Litany.

of substance: but by unity of person. For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God: have

mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord

From all evil and mischief, from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious resurrection and ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern

The Litany.

thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *Charles* our most gracious king and governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *CATHERINE* James Duke of York, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord,

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to

hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help and comfort all that are in danger, necessity and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives,

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee, to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, & to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world ;

Grant us thy peace.

O Lamb

The Litany.

O Lamb of God: that takest away
the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Tren shall the Priest, and the People with him, say the Lords prayer.*

O Ur Father, which art in heaven;

Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy Holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be:

world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions. Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of the people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us. Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ: graciously hear us, O Lord Christ

Priest. O Lord, let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to the honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

¶ *A Prayer of St. Chrysostom.*

A I mighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; grant us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Litany.

Prayers and Thanksgivings on several occasions, to be used

Prayers.

See the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord, to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ Or this

O God merciful Father, who in the time of Elisha the prophet didst suddenly in samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins,

punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ In the time of war and tumult.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest, have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ In the Ember weeks, 106. said every day, for those that are to be admitted into holy Orders.

Almighty God our heavenly Father, who hast purchased to thy self an universal church, by the precious blood of thy dear Son; Mercifully, look upon the same, and at this time so guide and govern

Thanksgivings.

the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen. ¶ *Or this.*

A mighty God the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct & prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our Sovereign, and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creatour and Father of all mankind, we beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health to all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led in the way of truth, and hold the firm in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are in any way afflicted or distressed in mind, body, or estate.

** This to be said when any desire the prayers of the Congregation. [* especially for whom our prayers are desired, that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And then we beg for Jesus Christ his sake. Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy to forgive, Receive our humble petitions; and though we be tied and bound with the chain of our sin, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. Amen.

THANKSGIVINGS.

¶ *A general Thanksgiving.*

A mighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men.

** This to be said when any that have been prayed for, desire to return praise. [* Particularly to the Father who desire to offer up their praises and thanksgivings for thy late mercies wrought upon us.*

Thanksgiving.

entering.] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may

yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and deliverance from our enemies*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies, in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Thanksgivings.

the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen. ¶ Or this.

Almighty God the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

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O God, the Creatour and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate.

** This to be said when any desire the prayers of the Congregation.*

** especially those for whom our prayers are desired; that it may please thee to comfort and relieve them*

according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And thus we beg for Jesus Christ his sake. Amen.

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy, to forgive, Receive our humble petitions; and though we be tied and bound with the chain of our sin, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. Amen.

THANKSGIVINGS.

¶ *A general Thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and

** This to be said when any that have been prayed for, desire to return praise.*

** Particularly to those who desire to offer up their praises*

for thy late mercies vouchsafed

Thanksgiving.

We bleſs thee for our creation, preſervation, and all the benefits of this life, but above all for thine inſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ For Rain.

God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to reſreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ For fair weather.

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ For plenty.

Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may

yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ For Peace and deliverance from our enemies

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies: We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our ſaviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ For reſtoring Publick Peace at home.

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ For deliverance from the plague, or other common ſickneſs.

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the miſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies, in the miſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ Or

The Collects.

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thansgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

The Collects, Epistles, and Gospels to be used throughout the year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

The Epistle. Owe no man anything. Rom. 13. ver. 8. to the end.

The Gospel. When they drew nigh unto. S. Mat. 21. ver. 1. to v. 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written

for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Whatsoever things were. Rom. 14. ver. 4. to v. 14.

The Gospel. And there shall be signs. S. Luke 21. ver. 25. to v. 34.

The third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable People in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle. Let a man so account. I Cor. 4. ver. 1. to v. 6.

The Gospel. Now when John had heard. S. Matt. 11. ver. 2. to v. 11.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle. Rejoyce in the Lord alway. Phil. 4. ver. 4. to v. 8.

The Gospel. This is the record of John. S. John 1. ver. 19. to v. 29.

¶ *The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas day.*

The

The Collect.

The Collect.

Almighty God, who hast given us thy only begotten son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same spirit, ever one God, world without end. Amen.

The Epistle. God, who at sundry times. Heb. 1. ver. 1. to v. 12.

The Gospel. In the beginning was the Word. S. John 1. ver. 1. to v. 15.

S. Stephens day.

The Collect.

Grant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

¶ Toen shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

The Epistle. Stephen being full of the. Acts 7. ver. 55. to the end.

The Gospel. Behold, I send unto you. S. Matt. 23. ver. 34. to the end.

Saint John the Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist S. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life through Jesus Christ our Lord. Amen.

The Epistle. That which was from the. 1 S. Joh. 1. ver. 1. to the end.

The Gospel. Jesus said unto Peter, Follow. S. Joh. 21. ver. 19. to the end.

The Innocents day.

The Collect.

O Almighty God, who out of the moulds of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle. I looked, and lo, a Lamb. Rev. 14. ver. 1. to v. 6.

The Gospel. The angel of the Lord. S. Matt. 2. ver. 13. to v. 19.

The Sunday after Christmas day.

The Collect.

Almighty God, who hast given us thy only begotten son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same spirit, ever one God, world without end. Amen.

The Epistle. Now I say that the heir. Gal. 4. ver. 1. to v. 8.

The Gospel. The birth of Jesus Christ was. S. Mat. 1. ver. 18. to the end.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the spirit, that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy son Jesus Christ our Lord. Amen.

The Epistle. Blessed is the man to whom. Rom. 4. ver. 8. to v. 15.

The Gospel. And it came to pass as the. S. Luke 2. ver. 15. to v. 22.

¶ The

The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. For this cause, I Paul, the Ephes. 3. ver. 1. to v. 13.

The Gospel. When Jesus was born in. S. Mat. 2. ver. 1. to v. 13.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. *Amen.*

The Epistle. I beseech you therefore. Rom. 12. ver. 1 to v. 6.

The Gospel. Now his parents went to. S. Luke 2. ver. 41. to the end.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Having then gifts differing. Rom. 12. ver. 6. to v. 16.

The Gospel. And the third day there was. S. John 2. ver. 1. to v. 12.

The third Sunday after the Epiphany

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Collects.

The Epistle. Be not wise in your own. Rom. 12. ver. 16. to the end.

The Gospel. When he was come down. S. Matt. 8. ver. 1. to v. 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptation, through Jesus Christ our Lord. *Amen.*

The Epistle. Let every soul be subject unto. Rom. 13. ver. 1. to v. 8.

The Gospel. And when he was entered. S. Mat. 8. ver. 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Put on therefore, (as the. Col. 3. ver. 12. to v. 18.

The Gospel. The kingdom of heaven. S. Matt. 13. ver. 24. to v. 34.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. Behold, what manner of love. 1 S. John. 3. ver. 1. to v. 9.

The Collects.

The Gospel. Then if any man shall
by. S. Mat. 24. ver. 23. to v. 32.

*The Sunday called Septuagesima, or
the third Sunday before Lent.*

The Collect.

O Lord, we beseech thee favour-
ably to hear the prayers of
thy people, that we, who are justly
punished for our offences, may be
mercifully delivered by thy good-
ness, for the glory of thy Name,
through Jesus Christ our saviour,
who liveth and reigneth with thee
and the holy Ghost, ever one God,
world without end. *Amen.*

The Epistle. Know ye not that
they which. 1 Cor. 9. ver. 24. to
the end.

The Gospel. The kingdom of hea-
ven. S. Mat. 20. ver. 1. to v. 17.

*The Sunday called Sexagesima, or the
second Sunday before Lent.*

The Collect.

O Lord God, who seest that we
put not our trust in any thing
that we do; Mercifully grant that
by thy power we may be defended
against all adversity, through Jesus
Christ our Lord. *Amen.*

The Epistle. Ye suffer fools
gladly. 2 Cor. 11. ver. 19. to v. 32.

The Gospel. When much people
were. S. Luke 8. ver. 4. to v. 16.

*The Sunday called Quinquagesima,
or the next Sunday before Lent.*

The Collect.

O Lord, who hast taught us, that
all our doings without charity
are nothing worth; Send thy holy
Ghost, and pour into our hearts
that most excellent gift of charity,
the very bond of peace and of all
vertues, without which whose ver
liveth is counted dead before thee.
Grant this for thine only Son Jesus
Christ's sake. *Amen.*

The Epistle. Though I speak with
thee. 1 Cor. 13. ver. 1 to the end.

The Gospel. Then Jesus took un-
to him the. S. Luke 18. ver. 31. to
the end.

*The first day of Lent commonly called
Ashwednesday.*

The Collect.

Almighty and everlasting God,
who hastest nothing that thou

hast made, and dost forgive the sins
of all them that are penitents; Cre-
ate and make in us new and con-
trite hearts, that we worthily la-
menting our sins, and acknowledg-
ing our wretchedness, may obtain
of thee, the God of all mercy, per-
fect remission and forgiveness,
through Jesus Christ our Lord.
Amen.

*This Collect is to be read every
day in Lent, after the Collect appointed
for the day*

For the Epistle. Turn ye even to
me, saith. Joel. 2. ver. 12. to v. 18.

The Gospel. When ye fast, be not
as the. S. Mat. 6. ver. 16. to v. 21.

The first Sunday in Lent.

The Collect

O Lord, who for our sake didst
fast forty days and forty
nights; Give us grace to use such
abstinence, that our flesh being
subdued to the spirit, we may ever
obey thy godly motions in righte-
ousness, and true holiness, to thy
honour and glory, who livest and
reignest with the Father and the
holy Ghost, one God, world with-
out end. *Amen.*

The Epistle. We then as workers
together. 2 Cor. 6. ver. 1. to v. 11.

The Gospel. Then was Jesus led
up of. S. Mat. 4. ver. 1. to v. 12.

The second Sunday in Lent.

The Collect.

Almighty God, who seest that we
have no power of our selves to
help our selves; Keep us both out-
wardly in our bodies, and inward-
ly in our souls, that we may be de-
fended from all adversities which
may happen to the body, and from
all evil thoughts which may as-
sault and hurt the soul, through
Jesus Christ our Lord. *Amen.*

The Epistle. We beseech you
brethren. 1 Thes. 4. ver. 1. to
ver. 9.

The Gospel. Jesus went thence,
and. S. Mat. 15. ver. 21. to v. 29.

The third Sunday in Lent.

The Collect

We beseech thee, Almighty God,
look upon the hearty desires
of thy humble servants, and stretch
forth

forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle. Be ye therefore followers. Ephes. 5. ver. 1. to v. 15.

The Gospel. Jesus was casting out a. S. Luke 11. ver. 14. to v. 29.

The fourth Sunday in Lent.

The Collect.

GRANT we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Tell me, ye that desire to be. Gal. 4. ver. 21. to the end.

The Gospel. Jesus went over the sea. S. John 6. ver. 1. to v. 15.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Christ being come an. Heb. 9. ver. 11. to v. 16.

The Gospel. Jesus said, Which of you. S. John 8. ver. 45. to v. 59.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle. Let this mind be in you. Phil. 2. ver. 5. to v. 12.

The Gospel. When the Morning was come. S. Mat. 27. ver. 1. to v. 55.

Munday before Easter.

For the Epistle. Who is this that cometh from. Isa. 63. ver. 1. to the end.

The Collect.

The Gospel. After two days the S. Mark 14. ver. 1. to the end.

Tuesday before Easter.

For the Epistle. The Lord God hath opened. Isa. 50. ver. 5. to the end.

The Gospel. And straightway in the. S. Mark 15. ver. 1. to v. 40.

Wednesday before Easter.

The Epistle. Where a testament is, there. Heb. 9. ver. 15. to the end.

The Gospel. Now the feast of unleavened. S. Luke 22. ver. 1. to the end.

Thursday before Easter.

The Epistle. In this that I declare unto. 1. Cor. 11. ver. 17. to the end.

The Gospel. The whole multitude of. S. Luke 23. ver. 1. to v. 50.

Good Friday.

The Collect.

Almighty God, we beseech thee, graciously to behold this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made; nor wouldest the death of a sinner. but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made onefold under one Shepherd, Jesus Christ our Lord, who liveth

The Collects

reigneth with thee and the Holy Spirit, one God world without end. Amen.

The Epistle. The law having a shadow. Heb. 10. ver. 1. to v. 26.

The Gospel. Pilate therefore took Jesus. S. John 19. ver. 1. to v. 38.

East & Even.

The Collect.

Grant, O Lord, that as we are baptized into the death of thy blessed Son our saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle. It is better, if the will of S. Pet. 3. ver. 17. to the end.

The Gospel. When the even was come. S. Mat. 27. ver. 57. to the end.

Easter day.

At Morning Prayer, instead of the Psalm,

O come let us, &c. these Anthems shall be sung or said.

Christ our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.

Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6. 9.

Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle. If ye then be risen with Christ. Col. 3. ver. 1. to v. 8.

The Gospel. The first day of the week. S. John 20. ver. 1. to v. 11.

Monday in Easter-week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

For the Epistle. Peter opened his mouth. Acts 10. ver. 34. to v. 44.

The Gospel. Behold, two of his disciples. S. Luke 24. ver. 13. to v. 36.

Tuesday in Easter-week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

For

The Collects.

For the Epistle, Men and brethren, children. Acts. 13. ver. 26. to v. 42.

The Gospel. Jesus himself stood in the S. Luke. 24. ver. 36. to v. 49.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to dy for our sins, and to rise again for our justification, Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle. Whatsoever is born of God. 1. S. Joh. 5. ver. 4. to v. 13.

The Gospel. The same day at evening. S. John 20. ver. 19. to v. 24.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. This is thank-worthy, if 1. S. Pet. 2. ver. 19 to the end.

The Gospel. Jesus said, I am the good. S. John 10. ver. 11. to v. 17.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. Dearly beloved, I beseech you. 1. S. Pet. 2. ver. 11. to v. 18.

The Gospel. Jesus said to his disciples. S. John 16. ver. 16. to v. 23.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone can order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle. Every good gift, and every. S. James 1. ver. 17. to v. 22.

The Gospel. Jesus said unto his disciples. S. John 16. ver. 5. to v. 15.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle. Be ye doers of the word. S. Jam. 1. ver. 22. to the end.

The Gospel. Verily, verily I say unto you. S. John 16. ver. 23. to the end.

The Ascension-day.

The Collect.

Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may all in heart and mind thither ascend and with him continually dwell who liveth and reigneth with thee and the holy Ghost, one God, without end. Amen.

For the Epistle. The former treatise have I. Acts. 1. ver. 1. to v. 12.

The Gospel. Jesus appeared unto the. S. Mark, 16. ver. 14. to the end.

Sunday after Ascension-day.

The Collect.

O God the king of glory, who hast exalted thine only Son Jesus Christ with great triumph

The Collect.

Kingdom in heaven; We leave us not comforted, but trust to us thine holy Spirit, comfort us, and exalt us in the same place whither our dear Christ is gone before, who shall and reigneth with thee, and the holy Ghost one God, world without end. Amen.

The Epistle. The end of all things. Mat. 18. Pct. 4. ver. 7. to v. 12.

The Gospel. When the Comforter is come. S. John 15. ver. 26. and part of the sixteenth chapter to ver. 4. And these things.

Went Sunday.

The Collect.

God who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. When the day of Pentecost. Acts. 2. ver. 1. to v. 12.

The Gospel. Jesus said unto his disciples. S. John. 14. ver. 15. to v. 31. Arise, let.

Munday in Wentun-week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Then Peter opened his mouth. Acts 10 ver. 34 to the end.

The Gospel. God so loved the world, that S. John 3. ver. 16. to v. 22.

Tuesday in Wentun-week.

The Collect.

God who as at this time didst teach the hearts of thy faithful

people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. When the Apostles who were. Acts 8. ver. 14. to v. 19.

The Gospel. Verily, verily I say unto you. S. John. 10. ver. 1. to v. 11.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities; who livest and reignest one God world without end. Amen.

For the Epistle. After this I looked, and behold. Rev. 4. ver. 1. to the end.

The Gospel. There was a man of the S. John 3. ver. 1. to v. 16.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. Beloved, let us love one. 1 S. John 4. ver. 7. to the end.

The Gospel. There was a certain rich man. S. Luke 16. ver. 19 to the end.

The second Sunday after Trinity.

The Collect.

O Lord who never failed to help and govern them whom thou dost bring up in thy tender mercies

have: keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle. Marvel not, my brethren. 1 S. John 3. ver. 13. to the end.

The Gospel. A certain man made a great. S. Luke 14. ver. 16. to v. 25.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities through Jesus Christ our Lord. Amen.

The Epistle. All of you be subject one to. 1 S. Pet. 5. v. 5. to v. 12.

The Gospel. Then drew near unto him all. S. Luke 15. ver. 1. to v. 11.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. I reckon that the sufferings of. Rom. 8. ver. 19. to v. 24.

The Gospel. Be ye therefore merciful as. S. Luke 6. ver. 36. to v. 43.

The fifth Sunday after Trinity.

The Collect.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle. Be ye all of one mind, having. 1 S. Pet. 3. ver. 8. to v. 15. and be ready.

The Gospel. It came to pass, that as the. S. Luke 5. ver. 1. to v. 13.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding;

Pour into our hearts such love toward thee, that whatsoever things above all things may obtainest us, which exceed all that we desire, through Jesus Christ our Lord. Amen.

The Epistle. Know ye not that many. Rom. 6. ver. 3. to v. 12.

The Gospel. Jesus said unto his disciples. S. Mat. 5. ver. 20. to v. 26.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle. I speak after the manner of men. Rom. 6. ver. 19. to the end.

The Gospel. In those days the multitude. S. Mar. 8. ver. 1. to v. 10.

The eighth Sunday after Trinity.

The Collect.

O God, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable to us, through Jesus Christ our Lord. Amen.

The Epistle. Brethren, we are debtors, not. Rom. 8. ver. 12. to v. 13.

The Gospel. Beware of false prophets. S. Mat. 7. ver. 15. to v. 23.

The ninth Sunday after Trinity.

The Collect.

Grant to us, Lord, we beseech thee, the spirit to think and always such things as be right; that we who cannot do any thing that is good without thee, may thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. Brethren, I want not that ye. 1 Cor. 10. ver. 1. to v. 12.

The Gospel. Jesus said unto his disciples. S. Luke 16. ver. 1. to v. 13.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of

The Collect.

...and that they may
...positions, make them
...shall pick thee,
...Christ our Lord Amen
The Epistle. Concerning spiritual
1 Cor. 12. ver. 1. to v. 12.

The Gospel. And when he was come
S. Luke 19. ver. 41. to v. 47.
the chief.

The eleventh Sunday after Trinity.
The Collect.

O God, who declarest thy Almighty
power, most chiefly in shew-
ing mercy and pity; Mercifully
grant unto us such a measure of thy
grace, that we running the way of
thy commandments, may obtain
thy gracious promises, and be made
partakers of thy heavenly trea-
sure, through Jesus Christ our
Lord. Amen.

The Epistle. Brethren, I declare
unto you. 1 Cor. 15. ver. 1. to v. 12.

The Gospel. Jesus spake this pa-
rable unto S. Luke 18. ver. 9. to v. 15.

The twelfth Sunday after Trinity.
The Collect.

Almighty and everlasting God,
who art always more ready to
hear, then we to pray, and art wont
to give more then either we desire,
or deserve; Pour down upon us the
abundance of thy mercy, forgiving
us those things whereof our con-
science is afraid, and giving us
those good things which we are not
worthy to ask, but through the me-
rits and mediation of Jesus Christ
thy Son our Lord. Amen.

The Epistle. Such trust have we
through. 2 Cor. 3. ver. 4. to v. 10.

The Gospel. Jesus departing from
the coasts. S. Mar. 7. ver. 31. to the
end.

The thirteenth Sunday after Trinity.
The Collect.

Almighty and merciful God, of
whose only gift it cometh, that
thy faithful people do unto thee
true and laudable service; Grant,
we beseech thee, that we may so
faithfully serve thee in this life, that
we fall not finally to attain thy hea-
venly promises, through the merits
of Jesus Christ our Lord. Amen.

The Epistle. To Abraham and his
Gal. 3. ver. 16. to v. 23.

The Gospel. Blessed are the eyes

The Collect.

which. S. Luke 10. ver. 23. to v. 28.

The fourteenth Sunday after Trinity.
The Collect.

Almighty and everlasting God,
give unto us the increase of
faith, hope, and charity; and that
we may obtain that which thou dost
promise, make us to love that which
thou dost command, through Jesus
Christ our Lord. Amen.

The Epistle. I say then. Walk in
the spirit. Gal. 5. ver. 16. to v. 25.

The Gospel. And it came to pass, as
Jesus. S. Luke 17. ver. 11. to v. 20.

The fifteenth Sunday after Trinity.
The Collect.

Keep, we beseech thee, O Lord,
thy church with thy perpetu-
al mercy. And because the frailty
of man without thee cannot but
fall, keep us ever by thy help from
all things hurtful, and lead us to all
things profitable to our salvation
through Jesus Christ our Lord.
Amen.

The Epistle. Ye see how large a let-
ter. Gal. 6. ver. 11. to the end.

The Gospel. No man can serve two.
S. Matth. 6. ver. 24. to the end.

The sixteenth Sunday after Trinity.
The Collect.

O Lord, we beseech thee, let thy
continual pity cleanse and de-
fend thy church; and because it can-
not continue in safety without thy
succour, preserve it evermore by
thy help and goodness, through Je-
sus Christ our Lord. Amen.

The Epistle. I desire that ye faint
not. Ephes. 3. ver. 13. to the end.

The Gospel. And it came to pass
the day. S. Luke 7. ver. 11. to v. 18.

The seventeenth Sunday after Trinity.
The Collect.

Lord, we pray thee, that thy grace
may alway prevent and follow
us; and make us continually to be
given to all good works, through
Jesus Christ our Lord. Amen.

The Epistle. I therefore the priso-
ner of. Eph. 4. ver. 1. to v. 7.

The Gospel. It came to pass. Je-
sus. S. Luk. 14. ver. 1. to v. 12.

The eighteenth Sunday after Trinity.
The Collect.

Lord, we beseech thee, grant thy
people grace to withstand

temptations of the world, the flesh,
and the devil, and with pure hearts
and minds to follow thee the only
God, through Jesus Christ our
Lord. Amen.

The Epistle. I thank my God al-
ways. 1. Cor. 1. ver. 4. to v. 9.

The Gospel. When the Pharisees
had. 8. Mat. 22. ver. 34. to the end.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee
we are not able to please thee;
mercifully grant that thy holy
spirit may in all things direct and
rule our hearts, through Jesus
Christ our Lord. Amen.

The Epistle. This I say therefore,
and. Eph. 4. ver. 17. to the end.

The Gospel. Jesus entred into a
ship. S. Matth. 9. ver. 1. to v. 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful
God, of thy bountiful goodness
keep us, we beseech thee, from all
things that may hurt us; that we
being ready both in body and soul,
may cheerfully accomplish those
things that thou wouldest have
done, through Jesus Christ our
Lord. Amen.

The Epistle. See then that ye
walk. Eph. 5. ver. 15. to v. 22.

The Gospel. Jesus said, The king-
dom of. S. Matth. 22 ver. 1. to v. 15.

*The one and twentieth Sunday
after Trinity.*

The Collect.

Grant we beseech thee, merciful
Lord, to thy faithful people
pardon and peace, that they may
be cleansed from all their sins, and
serve thee with a quiet mind,
through Jesus Christ our Lord.
Amen.

The Epistle. My brethren be strong
in the. Eph. 6. ver. 10. to v. 21.

The Gospel. There was a certain
noble man. S. Joh. 4. ver. 46. to the
end.

*The two and twentieth Sunday
after Trinity.*

The Collect.

Lord, we beseech thee to keep
thy household the Church in
continual godliness, that through

The Collect.

thy protection it may be free
from all adversities, and devoutly
to serve thee in good works to
glory of thy name, through Jesus
Christ our Lord. Amen.

The Epistle. I thank my God upon
every. Phil. 1. ver. 3. to v. 12.

The Gospel. Peter said unto Jesus
Lord. S. Mat. 18. ver. 21. to the end.

The twenty third Sunday after Trinity.

The Collect.

O God, our refuge and strength,
who art the author of all good-
liness; Be ready, we beseech thee,
to hear the devout prayers of thy
Church; and grant that those things
which we ask faithfully, we may ob-
tain effectually, through Jesus
Christ our Lord. Amen.

The Epistle. Brethren, Be follow-
ers together. Phil. 3. ver. 17. to the
end.

The Gospel. Then went the Phar-
isees and. S. Mat. 22. ver. 15. to v. 23.

*The twenty fourth Sunday after
Trinity.*

The Collect.

O Lord, we beseech thee, absolve
thy people from their offences
that through thy bountiful good-
ness we may all be delivered from
the bands of those sins, which
our frailty we have committed.
Grant this, O heavenly Father, for
Jesus Christs sake, our blessed
Lord and Saviour. Amen.

The Epistle. We give thanks
God, and. Col. 1. ver. 3. to v. 13.

The Gospel. While Jesus spake
these things. S. Mat. 9. ver. 18. to
v. 27.

The twenty fifth Sunday after Trinity.

The Collect.

Stir up, we beseech thee, O Lord,
the wills of thy faithful people,
that they plenteously bring
forth the fruit of good works,
may of thee be plenteously re-
warded, through Jesus Christ
our Lord. Amen.

For the Epistle. Behold, the
kingdom of God is at hand. Jer. 23. ver. 5. to v. 18.

The Gospel. When Jesus
lift up. S. John 6. ver. 5. to v. 13.

If there be any more Sundays
before Advent-Sunday, the Collect
of some of those Sundays shall

The Collect.

After the Epiphany, shall be used to supply so many as are here wanting. And if there be fewer, the Collect may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent, gains Andrews day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle. If thou shalt confess with thy. Rom. 10. ver. 9. to the end.

The Gospel. Jesus walking by the sea of. S. Mat. 4. ver. 18. to ver. 23.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Now therefore ye are no more. Eph. 2. ver. 19. to the end.

The Gospel. Thomas, one of the twelve. S. John 20. ver. 24. to the end.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee

for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. And Saul yet breathing out. Acts 9. ver. 1, to ver. 23.

The Gospel. Peter answered and said. S. Mat. 19. ver. 27. to the end.

The Presentation of Christ in the Temple, commonly called, the Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Behold, I will send my messenger. Mal. 3. ver. 1. to ver. 6.

The Gospel. And when the days of her. S. Luke. 2. ver. 22. to v. 41.

Saint Marcellus day.

The Collect.

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles: Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. Amen.

For the Epistle. In those days Peter stood up. Acts 1. ver. 15. to the end.

The Gospel. At that time Jesus answered. S. Mat. 11. ver. 25. to the end.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

The Collects.

For the Epistle. Moreover, the Lord spake. *Mat.* 7. ver. 10. to v. 16.

The Gospel. And in the sixth month the S. Luke 1. ver. 26. to v. 39.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Unto every one of us is given. *Eph.* 4. ver. 7. to v. 17.

The Gospel. I am the true vine, and my. S. John 15. ver. 1. to v. 12.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternall life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. James a servant of God. S. James 1. ver. 1. to v. 13.

The Gospel. And Jesus said unto his. S. John 14. ver. 1. to v. 15.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle. Tidings of these things came. *Acts* 11. ver. 22. to the end.

The Gospel. This is my commandment. S. John 15. ver. 12. to v. 17.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent

to prepare the way of thy Son Saviour, by preaching of repentance; Make us so to follow the doctrine and holy life, that we may truly repent according to thy preaching and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle. Comfort ye, comfort ye. *Isai.* 40. ver. 1. to v. 12.

The Gospel. Elizabeths full time came. S. Luke 1. ver. 57. to the end.

Saint Piers day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee all Bishops and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. About that time Herod. *Acts* 12. ver. 1. to v. 12.

The Gospel. When Jesus came in to the. S. Mat. 16. ver. 13. to v. 28.

Saint Johns the Apostle.

The Collect.

Grant, O merciful God, that thy thine holy Apostle Saint John leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we beseech thee, that all worldly and carnal affections may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle. In those days came. *Acts* 11. ver. 27. to ch. 13. v. 3. Then were the.

The Gospel. Then came to the. S. Mat. 20. ver. 20. to v. 28.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word

The Collects.

we beseech thee, unto thy Church, to love that Word which thou hast given, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epistle. By the hands of the Apostles. Acts 5. verse 12. to v. 17.

The Gospel. And there was also a strife.

S. Luke 22. verse 24. to v. 31.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant, us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epistle. Therefore seeing we have. 2. Cor. 4. verse 1. to v. 7.

The Gospel. And as Jesus passed forth, S. Matth. 9. verse 9. to v. 14.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. There was war in heaven. Rev. 12. verse 7. to v. 13.

The Gospel. At the same time came. S. Matth. 18. verse 1 to v. 20.

Saint Luke the Evangelist.

The Collect.

O Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. Watch thou in all things. 1. Tim. 4. verse 5. to v. 16.

The Gospel. The Lord appointed. S. Luke 10. verse 1. to v. 7.

Saint Simon and Saint Jude

Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Jude the servant of Jesus. S. Jude. verse 1. to v. 9.

The Gospel. These things I. S. John 15. verse 17. to the end.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints, in all vertuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. And I saw another angel. Rev. 7. ver. 2. to v. 13.

The Gospel. Jesus seeing the multitudes. S. Matth. 5. ver. 1. to v. 13.

The Order for the Administration of the Lords Supper, or Holy Communion

SO many as intend to be partakers of the holy Communion shall signify their names to the Curate at least sometime the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof shall call him and admonish him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath

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recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of

our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, Through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the **TEN COMMANDMENTS**; and the people full kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy maid-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth,

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And all that in them is, and Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Min. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder,

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Min. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy Neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the priest standing as before, and saying,

Let us Pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant Charles, our king and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duty considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy bless-

ed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

¶ Or this.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of CHARLES thy servant, our king and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up) saying, The holy Gospel is written in the—Chapter of—beginning at the—verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

[Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God: Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: who for us men, and for our salvation, came down from heaven, And was incarnate by the holy Ghost of the virgin Mary, and was made man, And was crucified also for us, under Pontius Pilate. He suffered and was buried, And the third day he

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rose again according to the scriptures. And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fast-ing-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matthew 5. 16.*

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and

steal. *S. Matthew. 6. 19, 20.* Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. *S. Matthew 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matthew. 7. 21.*

Zaccheus stood forth, and said unto the Lord, behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold. *S. Luke, 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Doye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver, *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give

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to distribute, laying up in treasure unto thyself a good foundation against the time to come, that thou mayest obtain eternal life. 1 Tim. 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his names sake, who have ministered unto the saints, and yet dominister. Heb. 6. 10.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. 13. 16

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 J. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity Tob. 4. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look what he layeth out, it shall be paid him again. Prov. 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Ps. 41. 1.

¶ Whilst these sentences are in reading, the Deacons, Church-wa-dens, or other fit person appointed for that purpose shall receive the alms for the poor, and other donations of the people, in a decent Basin, to be provided by the Parishes for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole State

of Christs Church militant here in earth.

A Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men, we humbly beseech thee most mercifully

* If there be (* to accept our no alms or oblations, then shall the words (of accepting our alms and oblations) be left out unsaid.

continually the universal Church with the Spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governors; and especially thy servant CHARLES our King, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good example.

The Communion.

ties, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake, our only Mediatour and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this Exhortation following.

Dearly beloved, on--day next I purpose through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body and blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to dy for us, but also to be our spiritual food and sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, thereto bewail your own weakness, and to confesse your

selves to Almighty God, with purpose of amendment of life: if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime: Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly counsel, and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, in stead of the former, he shall use this Exhortation.

Dearly beloved brethren, on--I intend by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse

The Communion.

Man being so lovingly
and hidden by God himself.
how grievous and unkind
it is, when a man hath
prepared a rich feast, decked his
table with all kind of provision, so
that there lacked nothing but the
guests to sit down, and yet they who
are called (without any cause)
most unthankfully refuse to come.
Which of you in such a case would
not be moved? who would not
think a great injury and wrong
done unto him? Wherefore, most
dearly beloved in Christ, take ye
good heed, lest ye, withdrawing
your selves from this holy Supper,
provoke Gods indignation against
you. It is an easie matter for a man
to say, I will not communicate, be-
cause I am otherwise hindred with
worldly business. But such excuses
are not so easily accepted and al-
lowed before God. If any man say,
I am a grievous sinner, and there-
fore am afraid to come: wherefore
then do ye not repent and amend?
When God calleth you, are ye not
ashamed to say you will not come?
When ye should return to God, will
ye excuse your selves, and say ye
are not ready? Consider earnestly
with your selves, how little such
feigned excuses will avail before
God. They that refused the feast in
the Gospel, because they had bought
a farm, or would try their yokes of
oxen, or because they were marri-
ed, were not so excused, but counted
unworthy of the heavenly feast.
I for my part shall be ready, and ac-
cording to mine office, I bid you in
the name of God, I call you in
Christs behalf, I exhort you, as you
love your own salvation, that ye
will be partakers of this holy
Communion. And as the Son of
God did vouchsafe to yield up his
soul by death upon the cros for
your salvation: so it is your duty
to receive the Communion, in re-
membrance of the sacrifice of his
death, as he himself hath com-
manded: Which if ye shall neglect
to do, consider with your selves,
how great injury ye do unto God,
and how sore punishment hangeth
over your heads for the same;

when ye wilfully abstain from the
Lords Table, and separate from
your brethren, who come to feed
on the banquet of that most hea-
venly food. These things if ye
earnestly consider, ye will by Gods
grace return to a better mind: For
the obtaining whereof, we shall not
cease to make our humble petiti-
ons unto Almighty God our hea-
venly Father.

*¶ At the time of the Celebration
of the Communion, the Communi-
cants being conveniently placed for
the receiving of the holy Sacra-
ment, the Priest shall say this Ex-
hortation.*

Dearely beloved in the Lord, ye
that mind to come to the holy
communion of the body and blood
of our Saviour Christ, must con-
sider how Saint. Paul exhorteth all
persons diligently to try and ex-
amine themselves, before they
presume to eat of that bread, and
drink of that cup. For as the bene-
fit is great, if with a true penitent
heart and lively faith we receive
that holy sacrament, (for then we
spiritually eat the flesh of Christ,
and drink his blood; then we dwell
in Christ, and Christ in us; we are
one with Christ, and Christ with
us:) so is the danger great, if we
receive the same unworthily. For
then we are guilty of the body and
blood of Christ our saviour; we eat
and drink our own damnation, not
considering the Lords body: we
kindle Gods wrath against us: we
provoke him to plague us with di-
vers diseases, and sundry kinds of
death. Judge therefore your selves,
brethren, that ye be not judged of
the Lord; repent you truly for your
sins past; have a lively and stedfast
faith in Christ our Saviour: amend
your lives, and be in perfect cha-
rity with all men, so shall ye be meet
partakers of those holy mysteries.
And above all things ye must give
most humble and hearty thanks to
God the Father, the Son, and the
holy Ghost, for the redemption of
the world by the death and passion
of our Saviour Christ, both God and
man, who did humble himself even
to the death upon the cros, for us

The Communion.

miserable sinners who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, Against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The punishment of them is grievous

unto us; The burden of them is intolerable. Have mercy upon us. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake; Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel and are heavy laden, and I will refresh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to this end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. Paul saith.
This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. I *Tim.* 1. 15.

Hear also what S. John saith.
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. I S. *John* 2. 1.

¶ After which the Priest shall proceed, saying,
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then

The Communion.

¶ Then shall the Priest turn to the Lords Table, and say,

It is every moor, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, † Holy Father, Almighty, everlasting God.

¶ These words (Holy Father) shall be omitted on Trinity Sunday.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord; according to whose most true promise, the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, 'in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven, and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ Then shall the Priest kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made

clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion may be partakers of his most blessed body and blood: who in the same night that he was betrayed (a) took

(a) Here the Priest breaketh the bread, & when

he had given thanks (b) he

(b) And here to brake it, & gave

break the bread. it to his disciples,

(c) And here to say saying, Take, eat,

his hand upon all (c) this is my body

the bread: which is given

(d) Here he is to for you, do this in

take the cup into remembrance of

his hand. me. Likewise af-

(e) And here to ter supper (d) he

layeth his hand upon took the cup, and

every vessel (e) when he had given

chalice or flag- thanks, he gave it

on) in which to them, saying,

there is any wine Drink ye all of

to be consecra- this, for this (e) is

ted. my blood of the

New Testament,

which is shed for you, and for many

for the remission of sins; Do this

Communion.

as oft as ye shall drink it, in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, kneeling. And when he delivereth the Bread to any one, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup to any one, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body, and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: beginning at (our Saviour Christ in the same night, &c.) for the blessing of the Bread; and at (Likewise after supper, &c.) for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into

The Communion.

*But deliver us from
For thine is the kingdom,
the power and the glory, for ever
and ever. Amen.*

After shall be said as followeth.

O Lord and heavenly Father, we
thy humble servants entirely
adore thy Fatherly goodnets, mer-
cifully to accept this our sacri-
fice of praise and thanksgiving :
most humbly beseeching thee to
grant, that by the merits and death
of thy son Jesus Christ, and
through faith in his blood, we and
all thy whole Church may obtain
remission of our sins, and all other
benefits of his passion. And here
we offer and present unto thee, O
Lord, our selves, our souls and
bodies, to be a reasonable, holy, and
lively sacrifice unto thee : humbly
beseeching thee, that all we who
are partakers of this holy Com-
munion, may be fulfilled with thy
grace and heavenly benediction.
And although we be unworthy
through our manifold sins to offer
unto thee any sacrifice ; yet we
beseech thee to accept this our
bounden duty and service ; not
weighing our merits, but pardon-
ing our offences, through Jesus
Christ our Lord; by whom, and with
whom, in the unity of the holy
Ghost, all honour and glory be un-
to thee, O Father Almighty, world
without end. Amen.

Or this.

Almighty and everliving God, we
most heartily thank thee, for
that thou dost vouchsafe to feed us,
who have duly received these holy
mysterics, with the spiritual food
of the most precious body, and
blood of thy son our saviour Jesus
Christ ; and dost assure us thereby
of thy favour and goodness towards
us; and that we are very members
incorporate in the mystical body of
thy son, which is the blessed com-
pany of all faithful people; and are
also heirs through hope of thy
everlasting kingdom, by the merits
of the most precious death and
passion of thy dear son. And we
most humbly beseech thee, O hea-
venly Father, so to assist us with
thy grace, that we may continue in

that holy fellowship, and do all such
good works as thou hast prepared
for us to walk in, through Jesus
Christ our Lord, to whom with
thee and the holy Ghost be all hon-
our and glory world without end.
Amen.

¶ Then shall be said or sung :

Glorie be to God on high, and in
earth peace, good will towards
men. We praise thee, we bless thee,
we worship thee, we glorifie thee,
we give thanks to thee for thy
great glory, O Lord God, heavenly
King, God the Father Almighty.

O Lord, the only begotten Son
Jesu Christ ; O Lord God, Lamb of
God, son of the Father, that takest
away the sins of the world, have
mercy upon us. Thou that takest
away the sins of the world, have
mercy upon us. Thou that takest
away the sins of the world, receive
our prayer. Thou that sittest at the
right hand of God the Father,
have mercy upon us.

For thou only art holy, thou only
art the Lord, thou only, O Christ,
with the holy Ghost, art most high
in the glory of God the Father.
Amen

*¶ Then the Priest (or Bishop, if he
be present) shall let them depart with
this blessing.*

The peace of God which passeth
all understanding, keep your
hearts and minds in the knowledge
and love of God, and of his son Je-
sus Christ our Lord : And the
blessing of God Almighty, the Fa-
ther, the Son, and the holy Ghost,
be amongst you, and remain with
you always. Amen.

*¶ Collects to be said after the Offer-
tory, when there is no Communion,
every such day one, or more ; and the
same may be said also as often as oc-
casion shall serve, after the Collects
either of Morning or Evening Prayer,
Communion or Eulogy, by the discre-
tion of the Minister.*

Assist us mercifully, O Lord, in
these our supplications and
prayers, and dispose the way of thy
servants towards the attainment
of everlasting salvation ; that a-

The Communion.

might on the changes and changes of this mortal life, they may ever be defended by thy most precious and ready help, through Jesus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

Upon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed in the Communion until the end of the general Prayer (For the good estate of the Catholick Church of Christ) together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension and superstition, which any person hath, or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

¶ And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

¶ The bread and wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter shall be one. And yearly at Easter every Parishioner

Publick Baptism of Infants.

shall receive with the Father or Curate, or his or their Deputies, and pay to them all Ecclesiastical duties, accustomed, then and at that time to be paid.

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this office for the administration of the Lords Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural Flesh and Blood. For the Sacramental Bread and wine remain still in their very natural substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants to be used in the Church.

The people are to be admonished, that it is most convenient that Baptism should not be administered

but upon Sundays, and other Festivals, when the most number of people may be together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

And note, that there shall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last lesson at evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized, or no?

If they answer, No: then shall the Priest proceed as followeth,

Dear! beloved, Forasmuch as All men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into

Publick Baptism of Infants.

into Christs holy Church; and be made a lively member of the same.

¶ Then shall the Priest say,
Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctifie water to the mystical washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him*, and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Savior Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favorably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and

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the hair of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with the Father and the holy Spirit, now and ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wise,

Early beloved, ye have brought this child here to be baptized, I have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie him with the holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his Sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minist. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord: And that he was conceived by the holy Ghost; born of the virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe. Minist. Wilt thou be baptized in this faith?

Ans. That is my desire.

Minist. Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live, and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ: for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin; and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers

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Godfathers and Godmothers, Name this child,

and when naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words.

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christs faithful souldier and servant unto his lives end. Amen.

Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.

Then shall he said all kneeling,

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation but deliver us from evil. Amen.

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to

receive him for thine own child, adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

Then all Standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

Forsomuch as this child hath promised by you his surties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the vulgar tongue, and all other things which a christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a christian life; remembring always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized; dy from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

Then shall he add and say,

Yee are to take care that this child be brought to the blessed

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confirmed by him, so soon as he say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-catechism set forth for that purpose.

It is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof; and the just reasons for the retaining of it may be seen in the xxx. Canon first published in the year MDCIV.

The Ministration of Private Baptism of Children in houses.

The Curates of every Parishes shall often admonish the people, that they defer not the Baptism of their children longer then the first or second Sunday next after their birth: or other Holy-day falling between, unless upon a great and reasonable cause to be approved by the Curate.

¶ And a'si they shall warn them that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compell them so to do, then Baptism shall be administered on this fashion.

¶ First, let the Minister of the Parish (or in his absence any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour water upon it, saying the se words.

N I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Mi-

nister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy son, so he may be also of his resurrection: And that finally with the residue of thy saints he may inherit thine everlasting kingdom, through the same thy son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of baptism, by him privately before used. In which case he shall say thus,

I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

BUT if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the church, do answer that the same child is already baptized, then shall the Minister examine them further, saying.

By whom was this child baptized? Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you.

With

Private Baptism.

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be, then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his

arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father, which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the Name of the child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Private Baptism.

I renounce them all.

DOst thou believe in God the Father Almighty, Maker of heaven and

that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost: the holy Catholick Church; the Communion of saints: the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Minist. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ Then the Priest shall say,

** The Priest shall make a cross upon the childs forehead.*

WE receive this child into the congregation of Christs flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin the world, and the devil; and to continue Christs faithful souldier and servant unto his lives end. Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father,

¶ Then all standing up, the Minister shall make this Exhortation to the God-fathers and Godmothers.

Forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon, as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life: remembring alway, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him: that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain

C answers

Baptism of those of riper years.

answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words. *¶* If thou art not already baptized, I N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the Persons here presented be baptized or no: If they shall answer, NO: then shall the Priest say thus.

Dearest beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our

saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say, Let us pray.

(*¶* And here all the Congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism, and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctify them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find.

Baptism of those of riper years.

and it shall be opened unto us that seek find; open the door unto us that knock; that *these* may enjoy the everlasting kingdom of thy heavenly Father, and may come to the eternal glory which thou hast promised Christ our Lord. Amen.

Then shall the people stand up, and the Priests shall say, Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the expresse words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last chapter of Saint Marks

Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your Children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *these* persons, that *they* may be born again, and be made heirs of

Baptism of those of riper years.

everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

WEl-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized severally, these Questions following.

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world

to judge the quick and the dead?

And dost thou believe in the holy Ghost; The holy Catholick Church, The Communion of Saints; The remission of sins; The resurrection of the flesh; And everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this Faith?

Ans. That is my desire.

Quest. Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may dy in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and chosen children, through Jesus Christ our Lord. Amen.

Baptism of those of ripe years.

Then shall the Priest take each person to be baptized, by the right hand, placing him conveniently by the font, according to his discretion, shall say, *the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say, *Here the Priest shall* **W**E receive this person into the congregation of Christs flock, and do I sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto his lives end. Amen.

¶ Then shall the Priest say, **S**eing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation through our Lord Jesus

Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then all standing up, the Priest shall use this Exhortation following, speaking to the Godfathers and Godmothers first.

Forasmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy word, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ And when speaking to the new baptized person, he shall proceed, and say,)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that baptism representeth unto us our profession: which is, to follow the example of our saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.

A CATECHISM,

That is to say, An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Quest. What is your name?

Answer.

N. or M.

Que. Who gave you this name?

An. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Que. What did your Godfathers and Godmothers then for you?

An. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Que. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

An. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy Belief.

Anj. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son

our Lord, who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, the holy catholick Church, The Communion of Saints, The forgiveness of sins; The resurrection of the Body, And the life everlasting. Amen.

Que. What dost thou chiefly learn in these Articles of thy Belief?

Anf. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost: who sanctifieth me, and all the elect people of God.

Que. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments.

Tell me how many there be.

Anjw. Ten.

Que. Which be they?

Anfw. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain

Lord will not hold him
that taketh his Name in

Remember that thou keep
the sabbath-day, six days shalt
labour, and do all that thou
hast to do; but the seventh day is
the sabbath of the Lord thy God.
In it thou shalt do no manner of
work, thou, and thy son, and thy
daughter, thy man-servant, and
thy maid-servant, thy cattel, and
the stranger that is within thy
gates. For in six days the Lord
made heaven and earth, The sea,
and all that in them is, and rested
the seventh day; Wherefore the
Lord blessed the seventh day, and
hallowed it.

V. Honour thy Father and thy
Mother, that thy days may be long
in the land which the Lord thy
God: iveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit a-
dultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false
witness against thy neighbour.

X. Thou shalt not covet thy
neighbours house, thou shalt not
covet thy neighbours wife, nor his
servant, nor his maid, nor his ox,
nor his ass, nor any thing that is
his.

Que. What dost thou chiefly
learn by these commandments?

An. I learn two things: My duty
towards God, and my duty towards
my neighbour.

Que. What is thy duty towards
God?

Anf. My duty towards God, is
to believe in him, to fear him, and
to love him with all my heart,
with all my mind, with all my soul,
and with all my strength; to wor-
ship him, to give him thanks; to put
my whole trust in him, to call upon
him, to honour his holy Name, and
his Word; and to serve him truly
all the days of my life.

Que. What is thy duty towards
thy neighbour?

An. My duty towards my neigh-
bour, is to love him as my self, and
to do to all men, as I would they

should do unto me. To love, hon-
our, and succour my father and
mother. To honour and obey the
King, and all that are put in autho-
rity under him. To submit myself
to all my governours, teachers,
spiritual pastours and masters. To
order my self lowly and reverent-
ly to all my betters. To hurt no bo-
dy by word or deed. To be true
and just in all my dealing. To bear
no malice nor hatred in my heart.
To keep my hands from picking
and stealing, and my tongue from
evil speaking, lying and slander-
ing. To keep my body in tempe-
rance, soberness, and chastity. Not
to covet nor desire other mens
goods; but learn and labour truly
to get mine own living, and to do
my duty in that state of life, unto
which it shall please God to call me.

Catechist. My good child, know
this, that thou art not able to do
these things of thyself, nor to walk
in the commandments of God, and
to serve him without his special
grace, which thou must learn at
all times to call for by diligent
prayer. Let me hear therefore if
thou canst say the Lords Prayer.

Anf. Our Father, which art in
heaven; Hallowed be thy
Name. Thy kingdom come. Thy
will be done in earth, As it is in
heaven. Give us this day our daily
bread. And forgive us our trespass-
es, As we forgive them that tres-
pass against us. And lead us not
into temptation; But deliver us
from evil. Amen.

Que. What desirest thou of God
in this Prayer?

Anf. I desire my Lord God our
heavenly Father, who is the giver
of all goodness, to send his grace
unto me, and to all people, that we
may worship him, serve him, and
obey him as we ought to do. And I
pray unto God, that he will send
us all things that be needful both
for our souls and bodies; and that
he will be merciful unto us, and
forgive us our sins; and that it will
please him to save and defend us
in all dangers ghostly and bodily;
and that he will keep us from all
sin and wickedness, and from every
ghostly

ghostly wrongs, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. How many Sacraments, hath Christ ordained in his church?

An. Two only, as generally necessary to salvation, that is to say baptism, and the Supper of the Lord.

Q^{ue}. What meantst thou by this word *Sacrament*?

AN. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

An. Two: the outward visible sign, and the inward spiritual grace.

Que. What is the outward visible sign or form in Baptism?

An. Water: wherein the person is baptized, In the name of the Father, and of the Son, and of the holy Ghost.

Ques. what is the inward and spiritual grace?

An. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Ques. What is required of Persons to be baptized?

An. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God, made to them in that sacrament.

Ques. why then are Infants baptized, when by reason of their tender age they cannot perform them?

An. Because they promise them both by their sureties : which promise, when they come to age, themselves are bound to perform.

Que. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death

10-11-12

Confirmation:

every one shall have a Godfather or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or laying on of hands upon those that are baptized, and come to years of discretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

To the end that confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,
Do ye here in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at

your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord,

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Bishop.

Let us pray.

A mighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or, this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,
The Lord be with you.

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, which art in heaven: Hallowed be thy Name. Thy

Matrimony.

kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; we make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and solead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection; both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of solemnization of MATRIMONY.

First the Banns of all that are to be married together, must

be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the Office of Matrimony; the Curate saying after the accustomed manner,

I publish the Banns of marriage between M. of— and N. of— If any of you know cause or just impediment why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, (second, or third) time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes; the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearely beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; And therefore is not by any to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First,

Matrimony.

It was ordained for the protection of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,

I Require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise, then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, as the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Cura say unto the man, **N.** Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt

thou love her, comfort her, honour, and keep her, in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The man shall answer, I will.

¶ Then shall the Priest say unto the woman,

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour, and keep him, in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer, I will.

¶ Then shall the Minister say, Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers, or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the Minister.

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed

Marriage.

day to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand: And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder

¶ Then shall the Minister speak unto the people.

Forthwithas N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands; I pronounce that they be Man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this blessing:

God the Father, God the Son, and the holy Ghost, bless, pre-

serve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

Blesséd are all they that fear the Lord, and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Deus, misereatur. Psal. 67.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the

Matrimony.

and to the holy Ghost ;
as it was in the beginning, is
now, and ever shall be: world with-
out end. Amen.

The Psalm ended, and the man
and the woman kneeling before the
Lord's Table, the Priest standing at
the Table, and turning his face to-
wards them, shall say,

Lord, have mercy upon us.

Ans. Christ, have mercy upon
us.

Minist. Lord, have mercy upon
us.

Our Father, which art in hea-
ven; Hallowed be thy Name.
Thy kingdom come. Thy will be
done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses. As
we forgive them that trespass a-
gainst us. And lead us not into
temptation; But deliver us from
evil. Amen.

Minist. O Lord, save thy servant
and thy handmaid;

Ans. Who put their trust in thee.

Minist. O Lord, send them help
from thy holy place.

Ans. And evermore defend
them.

Minister. Be unto them a tower
of strength.

Ans. From the face of their
enemy.

Minist. O Lord, hear our prayer.

Ans. And let our cry come un-
to thee.

Minist. O God of Abraham, God
of Isaac, God of Jacob,
bless these thy servants, and sow
the seed of eternal life in their
hearts, that whatsoever in thy
holy word they shall profitably
learn, they may in deed fulfil the
same. Look, O Lord, mercifully up-
on them from heaven, and bless
them. And as thou didst send thy
blessing upon Abraham and Sarah,
to their great comfort, so vouch-
safe to send thy blessing upon these
thy servants, that they obeying
thy will, and alway being in safety
under thy protection, may abide
in thy love unto their lives end,
through Jesus Christ our Lord.
Amen.

¶ This Prayer next following shall
be omitted, where the woman is past
child-bearing.

O Merciful Lord and heavenly
Father, by whose gracious gift
mankind is increased: We beseech
thee assist with thy blessing these
two persons, that they may both
be fruitful in procreation of chil-
dren, and also live together so long
in godly love and honesty, that
they may see their children
Christianly and virtuously brought
up, to thy praise and honour,
through Jesus Christ our Lord.
Amen.

O God, who by thy mighty power
hast made all things of nothing,
who also (after other things set
in order) didst appoint that out of
man (created after thine own im-
age and similitude) woman
should take her beginning; and
kneiting them together, didst teach
that it should never be lawful to
put asunder those whom thou by
matrimony hadst made one: O
God, who hast consecrated the state
of matrimony to such an excellent
mystery, that in it is signified and
represented the spiritual marriage
and unity betwixt Christ and his
church; Look mercifully upon these
thy servants, that both this man
may love his wife according to thy
word, (as Christ did love his spouse
the church, who gave himself for
it, loving and cherishing it even as
his own flesh) and also that this wo-
man may be loving and amiable,
faithful and obedient to her hus-
band, and in all quietness, sobriety
and peace, be a follower of holy
and godly matrons. O Lord, bless
them both, and grant them to in-
herit thy everlasting kingdom,
through Jesus Christ our Lord.
Amen.

¶ Then shall the Priest say,

Almighty God, who at the begi-
ning did create our first pa-
rents, Adam and Eve, and did sanc-
tifie and joyn them together in
marriage; Pour upon you the rich-
es of his grace, sanctifie and bless
you, that ye may please him both
in body and soul, and live together
in

Marimony.

in holy love, unto your lives end.
Amen.

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALl ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water; by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish: so ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Eph. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers

be not hindered. *1. S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Eph. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The Visitation of the sick.

Order for the Visitation of the sick.

When any person is sick, notice be given thereof to the Minister of the Parish; who coming into the persons house, shall say,
Place be to this house, and to all that dwell in it.

When he cometh into the sick mans presence, he shall say, kneeling down,
Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

An. Spare us, good Lord.

¶ Then the Minister shall say.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Mini. O Lord, save thy servant;
Ans. Which putteth his trust in thee.

Mini. Send him help from thy holy place,

Ans. And evermore mightily defend him.

Minist. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Minist. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Minist. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Mini. O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mer-

cy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearely Beloved, know this, that Almighty God is the Lord of life and death, and to all things to them pertaining, as youth, strength; health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth

The Visitation of the Sick.

leadeth unto everlasting life.

If the person visited be very sick, let the Curate may end his Exhortation in this place, or else proceed.

Take therefore in good part the chastisement of the Lord: for (as saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to dy with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged with-

out respect of persons; I request you to examine your self, your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer,
All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience.

The Visitation of the Sick

in the quinness of his excellency men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick persons as are able, to be liberal to the poor.

Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the holy Ghost. Amen.

And then the Priest shall say the collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed spirit; and when thou art pleased to take him hence, take him unto thy favour, through the

merits of thy most dearly beloved son Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm.

In te, Domine, speravi. Psalm 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many; but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my

The Preparation of the Sick.

my youth up until now : therefore will I tell of thy wondrous works. Forake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

¶ Adding this.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THE Almighty Lord, "who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ And after that shall say,

UNTO Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness : Visit him, O Lord, with thy salvation ; deliver him in thy good appointed time from his bodily pain, and save his

soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation ; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need ; We flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord ; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord that there is no word impossible with thee ; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ A commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made

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perfect, after they are delivered from their earthly prisons, humbly commend the soul of thy servant, our dear brother, to thy hands, as into the hands of a bountiful Creator, and most merciful saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world, that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which

thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him; and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The Communion of the Sick.

FOrasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may in case of sudden visitation, have the least cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be with-

out

Burial of the Dead.

and that presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. Joh. 5. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which, the Priest shall proceed according to the Form before Prescribed for the holy Communion, beginning at these words (Ye that do truly, &c.)

¶ At the time of the distribution of the holy Sacrament, the priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition shall cut off the Form of the Visitation at the psalm (In the c, O

Lord, have I put my trust) and go straight to the Communion.

¶ In the time of the Plague, Swell, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be used for any that dy unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priests and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never dy. S. John 11. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. 6. 7. Job 1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Cuiusdian. Psal. 39.

I said, I will take heed to my ways that I offend not in my tongue.

I will keep my mouth as it were with

Burial of the Dead.

while the ungodly is
in sight.

And my tongue, and spake no-
thing: I kept silence, yea even from
words; but it was pain and
grief to me.

My heart was hot within me, and
while I was thus musing, the fire
kindled: and at the last I spake
with my tongue.

Lord, let me know my end, and the
number of my days: that I may
be certified how long I have to live.

Behold, thou hast made my days
as it were a span long: and mine
age is even as nothing in respect of
thee, and verily every man living
is altogether vanity.

For man walketh in a vain sha-
dow, and disquieteth himself in
vain: he heapeth up riches, and
cannot tell who shall gather them.

And now, Lord, what is my hope:
truly my hope is even in thee.

Deliver me from all mine of-
fences: and make me not a rebuke
unto the foolish.

I became dumb, and opened not
my mouth: for it was thy doing.

Take thy plague away from me:
I am even consumed by means of
thy heavy hand.

When thou with rebukes dost
chasten man for sin, thou makest
his beauty to consume away, like
as it were a moth fretting a gar-
ment: every man therefore is but
vanity.

Hear my prayer, O Lord, and with
thine ears consider my calling:
hold not thy peace at my tears.

For I am a stranger with thee: and
a sojourner, as all my fathers were.

O spare me a little, that I may re-
cover my strength: before I go
hence, and be no more seen.

Glory be to the Father, and to the
Son: and to the holy Ghost;

As it was in the beginning, is now,
and ever shall be world without
end. Amen.

Domine, refugium. Psal. 90.

Lord thou hast been our refuge:
from one generation to ano-
ther.

Before the mountains were
brought forth, or ever the earth
and the world were made: thou

art God from everlasting, and
world without end.

Thou turnest man to destruction:
again thou sayest, Come again, ye
children of men.

For a thousand years in thy sight
are but as yesterday: seeing that
is past as a watch in the night.

As soon as thou scatterest them,
they are even as a sleep: and fade
away suddenly like the grass.

In the morning it is green, and
groweth up: but in the evening it
is cut down, dried up, and wither-
ed.

For we consume away in thy
displeasure: and are afraid at thy
wrathful indignation.

Thou hast set our misdoings before
thee: and our secret sins in the
light of thy countenance.

For when thou art angry, all our
days are gone: we bring our years
to an end, as it were a tale that is
told.

The days of our age are threescore
years and ten, and though men be
so strong, that they come to four-
score years: yet is their strength
then but labour and sorrow; so
soon passeth it away, and we are
gone.

But who regardeth the power of
thy wrath: for even thereafter as a
man feareth, so is thy displeasure.

So teach us to number our days:
that we may apply our hearts unto
wisdom.

Turn thee again, O Lord, at the
last: and be gracious unto thy ser-
vants.

O Satisfie us with thy mercy, and
that soon: so shall we rejoyce, and
be glad all the days of our life.

Comfort us again now after the
time that thou hast plagued us:
and for the years wherein we have
suffered adversity.

Shew thy servants thy work: and
their children thy glory.

And the glorious Majesty of the
Lord our God be upon us: prosper
thou the work of our hands upon
us: O prosper thou our handy-
work.

Glory be to the Father, and to the
Son: and to the holy Ghost;

As it was in the beginning, is now,
and

Burial of the Dead.

and ever shall be: world without end, Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection, of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I died daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but

bare grain, it may chance of wheat or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death

followed up in victory:

where is thy sting? O

where is thy victory? The

death is sin, and the strength

is the law. But thanks be to

which giveth us the victory,

our Lord Jesus Christ.

Therefore my beloved brethren,

stand fast, unmoveable, always

standing in the work of the Lord,

inasmuch as ye know that your

labour is not in vain in the Lord.

When they come to the grave,

while the corps is made ready to be laid

in the earth, the Priest shall say, or

the Priest and Clerks shall sing,

Man that is born of a woman,

hath but a short time to live,

and is full of misery. He cometh up,

and is cut down like a flower: he

flourisheth as it were a shadow, and

never continueth in one stay.

In the midst of life we are in

death: of whom may we seek for

succour, but of thee, O Lord, who

for our sins art justly displeased?

Yet, O Lord God most holy, O Lord

most mighty, O holy and most mer-

ciful saviour, deliver us not into

the bitter pains of eternal death.

Thou knowest, Lord, the secrets

of our hearts, shut not thy merci-

ful ears to our prayers; but spare

us, Lord most holy, O God most

mighty, O holy and merciful Savi-

our, thou most worthy judge eter-

nal, suffer us not at our last hour

for any pains of death to fall

from thee.

Then while the earth shall be cast

upon the body by some standing by

the Priest shall say,

Forasmuch as it hath pleased Al-

mighty God of his great mercy

to take unto himself the soul of

our dear brother here departed,

we therefore commit his body to

the ground; earth to earth, ashes

to ashes, dust to dust, in sure and

certain hope of the resurrection to

eternal life, through our Lord Je-

sus Christ, who shall change our

vile body, that it may be like unto

his glorious body, according to the

mighty working, whereby he is

able to subdue all things to himself.

Then shall be said or sung,

I heard a voice from heaven, say-
ing unto me, write, them hence-
forth blessed are the dead, which
dy in the Lord: even so saith the
spirit: for they rest from their la-
bours. Rev. 14. 13.

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven;

Hallowed be thy Name. Thy

kingdom come. Thy will be done

in earth, As it is in heaven. Give

us this day our daily bread. And

forgive us our trespasses, As we

forgive them that trespass against

us. And lead us not into temptati-

on; But deliver us from evil. A-

men.

Priest. Almighty God, with

whom do live the spirits

of them that depart hence in the

Lord, and with whom the souls of

the faithful, after they are deliver-

ed from the burden of the flesh, are

in joy and felicity; we give thee

heartly thanks, for that it hath

pleased thee to deliver his our bro-

ther out of the miseries of this sin-

ful world; beseeching thee that it

may please thee of thy gracious

goodness, shortly to accomplish the

number of thine elect, and to

hasten thy kingdom, that we with

all those that are departed in the

true faith of thy holy Name, may

have our perfect consummation

and bliss, both in body and soul, in

thy eternal and everlasting glory,

through Jesus Christ our Lord. A-

men.

The Collect.

O Merciful God, the Father of our

Lord Jesus Christ, who is the

resurrection and the life; in whom

whosoever believeth, shall live

though he dy; and whosoever liv-

eth and believeth in him, shall not

dy eternally; who also hath taught

us (by his holy Apostle saint Paul)

not to be sorry, as men without

hope, for them that sleep in him;

We meekly beseech thee, O Father,

to raise us from the death of sin un-

to the life of righteousness; that

when we shall depart this life, we

may rest in him, as our hope is this,

our

our brother both, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, Commonly called, The Churching of Women.

¶ The woman at the usual time after her delivery shall come into the Church, decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct, and then the Priest shall say unto her,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm)

Dei, quoniam. Psal. 116.

I AM well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. 127.

EXCEPT the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour, that ye haste to rise up early, and solate take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant, even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us.

thy mercy upon us.
 which art in heaven,
 followed by thy name.
 Thy will be
 done on earth, As it is in heaven.
 Give us this day our daily bread.
 Forgive us our trespasses, As
 we forgive them that trespass against
 us. And lead us not into
 temptation; But deliver us from
 evil. For thine is the kingdom, and
 the power, and the glory, for ever
 and ever. Amen.

Minist. O Lord, save this woman
 thy servant;

Ans. Who putteth her trust in
 thee.

Minist. Be thou to her a strong
 tower;

Ans. From the face of her enemy.

Minist. Lord, hear our prayer.

Ans. And let our cry come unto
 thee.

Minist. Let us pray.

Almighty God, we give thee
 humble thanks for that thou
 hast vouchsafed to deliver this wo-
 man thy servant from the great
 pain and peril of Child-birth;
 And we beseech thee, most
 merciful Father, that she through
 thy help may both faithfully live,
 and walk according to thy will in
 this life present, and also may be
 partaker of everlasting glory in
 the life to come, through Jesus
 Christ our Lord. Amen.

*¶ The woman that cometh to give
 thanks, must offer accustomed
 prayers; and if there be a Commu-
 nion, it is convenient that she re-
 ceive the holy Communion.*

Communion, or Denouncing
 of Gods anger and judgments a-
 gainst sinners, with certain Pray-
 ers to be used on the first day of
 Lent, and at other times, as the
 ordinary shall appoint.

*¶ After Morning Prayer, the Lita-
 ny read, according to the accustomed
 manner, the Priest shall in the Read-
 ing Pew or Pulpit, say,
 Brethren, in the Primitive Church
 there was a godly discipline, that
 in the beginning of Lent, such per-
 sons as were convicted of notorious*

sins, were put to open penance, and
 punished in this world, that their
 souls might be saved in the day of
 the Lord; and that others admon-
 ished by their example, might be
 the more afraid to offend.

In stead whereof (until the said
 discipline may be restored again,
 which is much to be wished) it is
 thought good, that at this time
 (in the presence of you all) should
 be read the general sentences of
 Gods cursing against unrepentent
 sinners, gathered out of the seven
 and twentieth Chapter of Deuter-
 onomy, and other places of Scrip-
 ture; and that ye should answer to
 every sentence, Amen: To the in-
 tent that being admonished of the
 great indignation of God against
 sinners, ye may the rather be mov-
 ed to earnest and true repentance,
 and may walk more warily in these
 dangerous days; fleeing from such
 vices, for which ye affirm with your
 own mouths the curse of God to be
 due.

Cursed is the man that maketh
 any carved or molten image, to
 worship it. *Deut.* 27. 15.

*¶ And the People shall answer, and
 say, Amen.*

Minist. Cursed is he that curseth
 his father and mother. *v.* 16.

Ans. Amen.

Minist. Cursed is he that remov-
 eth his neighbours land-mark
v. 17.

Ans. Amen.

Minist. Cursed is he that maketh
 the blind to go out of his way. *v.*
 18.

Ans. Amen.

Minist. Cursed is he that pervert-
 eth the judgment of the stranger,
 the fatherless and widow. *v.* 19.

Ans. Amen.

Minist. Cursed is he that smiteth
 his neighbour secretly. *v.* 24.

Ans. Amen.

Minist. Cursed is he that lieth
 with his neighbours wife. *Lev.*
 20. 10.

Ans. Amen.

Minist. Cursed is he that taketh
 reward to slay the innocent. *Deut.*
 27. 25.

Ans. Amen.

¶ Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence; and in his heart goeth from the Lord. *Jer.* 17. 5.

Ans. Amen.

Minist. Cursed are the unmerciful, fornicators and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *8 Mat.* 23. 41. *1 Cor.* 6. 9, 10.

Ans. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For so, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart have heaped unto themselves, which despised the good-

ness, patience, and long suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall see me early, but they shall not see me; and that because they had no knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut, and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Ye are cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a purged and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your iniquity shall not be your destruction. Call away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, smitten for our wickedness: let us therefore return unto him, who is the merciful receiver of all our

sinners; assuring our
 he is ready to receive us,
 willing to pardon us, if we
 turn him with faithful re-
 pentance; if we will submit our
 souls unto him, and from hence-
 forth walk in his ways; if we will
 lay his easy yoke, & light burden
 upon us, to follow him in lowliness,
 peace and charity, and be or-
 dered by the governance of his ho-
 ly spirit; seeking always his glory,
 and serving him duly in our voca-
 tion with thanksgiving. This if we
 do, Christ will deliver us from the
 curse of the law, and from the
 terrible malediction which shall
 hang upon them that shall be set on
 the left hand; and he will set us
 on his right hand, and give us the
 gracious benediction of his Fa-
 ther; commanding us to take
 possession of his glorious king-
 dom: unto which he vouchsafe to
 bring us all, for his infinite mercy.
 Amen.

¶ Then shall they all kneel upon their
 knees, and the Priest and Clerks kneel-
 ing (in the place where they are
 accustomed to say the Litany,) shall
 say this Psalm.

Misere mei, Deut, Psal. 51

Have mercy upon me, O God, af-
 ter thy great goodness: ac-
 cording to the multitude of thy
 mercies do away mine offences.

Wash me thoroughly from my
 wickedness: and cleanse me from
 my sin.

For I acknowledge my faults:
 and my sin is ever before me.

Against thee only have I sinned,
 and done this evil in thy sight:
 that thou mightest be justified in
 thy saying, and clear when thou
 art judged.

Behold, I was shapen in wicked-
 ness: and in sin hath my mother
 conceived me.

But lo, thou requirest truth in
 the inward parts: and shalt make
 me to understand wisdom secretly.

Thou shalt purge me with hyssop,
 and I shall be clean: thou shalt wash
 me, and I shall be whiter than snow,

Thou shalt make me hear of joy

and gladness: that the bones which
 thou hast broken, may rejoice.

Turn thy face from my sins:
 and put out all my iniquities.

Make me a clean heart, O God: and
 renew a right spirit within me.

Cast me not away from thy pre-
 sence: and take not thy holy spirit
 from me.

O give me the comfort of thy
 help again: and stablish me with thy
 free spirit.

Then shall I teach thy ways un-
 to the wicked: and sinners shall
 be converted unto thee.

Deliver me from blood-guilti-
 ness, O God, thou that art the God
 of my health: and my tongue shall
 sing of thy righteousness.

Thou shalt open my lips, O Lord:
 and my mouth shall shew thy
 praise.

For thou desirest no sacrifice,
 else would I give it thee: but thou
 delightest not in burnt-offerings.

The sacrifice of God is a troubled
 spirit: a broken and contrite heart,
 O God, shalt thou not despise.

O be favourable and gracious
 unto sion: build thou the walls of
 Jerusalem.

Then shalt thou be pleased with
 the sacrifice of righteousness, with
 the burnt-offerings and oblations:
 then shall they offer young bullocks
 upon thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.
 Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in hea-
 ven Hallowed be thy Name.
 Thy kingdom come. Thy will be
 done in earth, As it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses, As
 we forgive them that trespass a-
 gainst us. And lead us not into
 temptation; But deliver us from
 evil. Amen.

Minist. O Lord, save thy servants;

Ans. That put their trust in
 thee.

Minist. Send unto them help
 from above.

Ans. And evermore mightily
 defend them.

Communion.

Minist. Help us, O God our Saviour.

Answ. And for the glory of thy Name deliver us; be merciful to us sinners for thy names sake.

Minist. O Lord, hear our prayer.

Answ. And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine

anger from us; who meekly acknowledge our vileness, and truly repent us of our faults; and make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment. And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merit and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ Then the Minister alone shall say,

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

Forms of Prayer to be used at Sea.

The Morning and Evening Service is, to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in his Majesties Navy every day.

O Eternal Lord God, who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy Almighty and most gracious Protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and

from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King Charles and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour.

Forms of Prayer to be said in Storms.

and further us with thy
help; that in all our
trials begun, continued, and end-
ed in thee, we may glorify thy ho-
ly Name, and finally by thy mercy
obtain everlasting life, through Je-
sus Christ our Lord. Amen.

Prayer to be used in storms at Sea.

O Most powerful and glorious
Lord God, at whose command
the winds blow, and lift up the
waves of the Sea, and who stillest
the rage thereof; We thy crea-
tures, but miserable sinners, do
in this our great distress cry unto
thee for help: Save, Lord, or else we
perish. We confess, when we have
been safe, and seen all things quiet
about us, we have forgot thee our
God, and refused to hearken to
the still voice of thy word, and to
obey thy commandments: But
now we see how terrible thou art
in all thy works of wonder, the
great God to be feared above all:
and therefore we adore thy divine
Majesty, acknowledging thy pow-
er, and imploring thy goodness.
Help, Lord, and save us for thy
mercies sake in Jesus Christ thy
Son, our Lord. Amen.

Or thus.

O Most glorious and gracious
Lord God, who dwellest in
heaven, but beholdest all things
below; Look down, we beseech
thee, and hear us calling out of the
depth of misery, and out of the
jaws of this death, which is ready
now to swallow us up: Save, Lord,
or else we perish. The living, the
living shall praise thee. O find thy
word of command to rebuke the
raging winds, and the roaring sea,
that we being delivered from this
distress, may live to serve thee, and
to glorify thy Name all the days
of our life. Hear, Lord, and save
us, for the infinite merits of our
blessed saviour thy Son, our Lord
Jesus Christ. Amen.

*The Prayer to be said before a Fight
at Sea against thy Enemy.*

O Most powerful and glorious
Lord God, the Lord of hosts,
that rulest and commandest all
things; Thou sittest in the throne

judging right; and therefore we
make our address to thy divine
Majesty in this our necessity, that
thou wouldest take the cause into
thine own hand, and judge be-
tween us and our enemies. stir
up thy strength, O Lord, and come
and help us; for thou givest not
always the battle to the strong, but
canst save by many, or by few. O
let not our sins now cry against
us for vengeance, but hear us thy
poor servants begging mercy, and
imploring thy help, and that thou
wouldest be a defence unto us a-
gainst the face of the enemy. Make
it appear that thou art our savi-
our and mighty deliverer, through
Jesus Christ our Lord. Amen.

*Short Prayers for single persons,
that cannot meet to join in Prayer
with others, by reason of the Fight or
Storm.*

General Prayers.

Lord, be merciful to us sinners,
and save us for thy mercies
sake.

Thou art the great God, that hast
made, and rulest all things: O
deliver us for thy Names sake.

Thou art the great God to be
feared above all: O save us, that
we may praise thee.

*Special Prayers with respect to the
Enemy.*

Thou, O Lord, art just and pow-
erful, O defend our cause a-
gainst the face of the Enemy.

O God, thou art a strong towre of
defence to all that flee unto thee:
O save us from the violence of the
enemy.

O Lord of hosts, fight for us, that
we may glorify thee.

O suffer us not to sink under the
weight of our sins, or the violence
of the enemy.

O Lord, arise, help us; and deliver
us for thy Names sake.

Short Prayer in respect of a Storm.

Thou, O Lord, that stillest the
raging of the sea, hear, hear
us, and save us, that we perish not.

O blessed saviour, that didst save
thy disciples ready to perish in a
storm, hear us, and save us, we be-
seech thee.

Prayer to be said at Sea?
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now & evermore. Amen.

O Ur Father which art in Heaven; &c.

¶ When there shall be imminent danger as many as can be spared from necessary service in the ship, shall be called together, and make an humble confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as followeth,

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, if there be any in the ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him. Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.
Psal. 66. and 107.

¶ After which shall be repeated,

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us truly sensible now of thy mercy, as we were then of the danger. And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continuo, we beseech thee, this thy goodness

to us, that we, whom thou hast saved, may serve thee in truth and righteousness, all the days of our life, through Jesus our Lord & Saviour. Amen.

Hymn of Praise and Thanksgiving after a dangerous Tempest.

Come, let us give thanks unto the Lord: for he is gracious: his mercy endureth for ever. Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the Sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared; and the stormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep; our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Glory be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, & was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, & his doth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and increaseth his benefits upon us.

He is our God; even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy

hand: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God who only doth wonderful things;

And blessed be the name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, &c. As it was in the beginning, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. Amen. 2 Cor. 13. 14.

After Victory or Deliverance from an enemy.

A Psalm, or hymn of Praise and Thanksgiving after victory.

If the Lord had not been on our side, now may we say; if the Lord himself had not been on our side, when men rose up against us; They had swallowed us up quickly, when they were so wrathfully displeased at us.

Yes, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favour unto us.

The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name

of the Lord: who hath made heaven and earth.

Glory be to the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ After this Hymn may be sung the

Te Deum.

¶ Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign; and as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy and obedient walking; before thee all our days, through Jesus Christ our Lord: to whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, our world without end. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

At the burial of their Dead at Sea.

¶ The Office in the Common Prayer book may be used; Only in stead of these words [We therefore commit his body to the ground, Earth to earth, &c.] say, We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the

sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ: whose coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A Form of Prayer with Thanksgiving to be used yearly upon the Fifth day of November; For the happy deliverance of the King, and the Three Estates of the Realm, from the most traiterous and bloody intended Massacre by Gun-powder.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday, shall be added to this Office in its place.

¶ Morning Prayer shall begin with one of these Sentences.

Turn thy face away from our sins, O Lord; and blot out all our offences. Psal. 51. 9.

Correct us, O Lord, but with judgement, not in thine anger; lest thou bring us to nothing. Jer. 10. 24.

I will go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. s. Luke 15. 18, 19.

¶ Proper Psalms, Xxxv. Lxix. Cxxiv. Cxxix.

¶ Proper { The first. 2 Sam. xxii. Lessons. { The second, Acts xxiii.

¶ In the suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the King. People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Let not the wicked ap-
pear to hurt him.

*For the first Collect as
Prayer, shall these two be*

Almighty God, who hast in all
ages shewed thy power and
mercy in the miraculous and gra-
cious deliverances of thy Church,
and in the protection of righteous
and religious Kings and States,
professing thy holy and eternal
truth, from the wicked conspira-
cies, and malicious practises of all
the enemies thereof; We yield
thee our unfeigned thanks and
praise, for the wonderful and
mighty deliverance of our late
gracious Sovereign King James,
the Queen, the Prince, and all the
Royal Branches, with the Nobility,
Clergy, and Commons of this
Realm, then assembled in Parlia-
ment, by Popish treachery ap-
pointed as sheep to the slaughter,
in a most barbarous and savage
manner, beyond the examples of
former ages. From this unnatural
conspiracy, not our merit, but
thy mercy; not our foresight, but
thy providence delivered us; And
therefore, not unto us, O Lord, not
unto us; but unto thy Name be
ascribed all honour and glory, in
all Churches of the Saints, from
generation to generation, through
Jesus Christ our Lord. Amen.

O Lord, who didst this day dis-
cover the shares of death that
were laid for us, and didst won-
derfully deliver us from the same.
Be thou still our mighty Protect-
or, and scatter our enemies that
delight in blood. Infatuate and
defeat their counsels, abate their
pride, assuage their malice, and
confound their devices. Strength-
en the hands of our gracious King
Charles, and all that are put in au-
thority under him, with judgement
and justice, to cut off all such
workers of iniquity, as turn Reli-
gion into Rebellion, and Faith into
Faction; that they may never
prevail against us, or triumph in
the ruine of thy Church among
us. But that our gracious Sove-
reign and his Realms, being pre-

served in thy true Religion, and
by thy merciful goodness pro-
tected in the same, we may assu-
ly serve thee, and give thee thanks
in thy holy congregation, through
Jesus Christ our Lord. Amen.

*In the end of the Litany
(which shall always this day be
used) after the Collect. [We hum-
bly beseech thee O Father, &c.]
shall this be said which followeth.*

Almighty God, and heavenly
Father, who of thy gracious
providence and tender mercy to-
wards us, didst prevent the ma-
lice and imaginations of our ene-
mies, by discovering and confound-
ing their horrible and wicked
enterprise, plotted, and intended
this day to be executed against the
King, and the whole State of this
Realm, for the subversion of the
Government, and Religion esta-
blished amongst us; We most hum-
bly praise and magnifie thy glo-
rious Name for this thine infinite
gracious goodness toward us. We
confess, it was thy mercy, thy mer-
cy alone, that we were not then
consumed. For our sins cryed to
heaven against us; and our in-
iquities justly called for vengeance
upon us. But thou hast not dealt
with us after our sins, nor re-
warded us after our iniquities;
nor given us over, as we deserv-
ed, to be a prey to our enemies;
but didst in mercy deliver us from
their malice, and preserve us
from death and destruction. Let
the consideration of this thy good-
ness, O Lord, work in us true re-
pentance, that iniquity may not
be our ruine. And increase in us
more and more a lively faith, and
fruitful love in all holy obedience,
that thou mayest continue thy fa-
vour, with the light of thy Gospel
to us and our posterity for ever-
more; and that for thy dear sons
sake, Jesus Christ our only Media-
tour and Advocate. Amen.

*In the Communion Service in-
stead of the Collect for the day, shall
this which followeth be used.*

Eternal God; and our most
mighty Protector, we thy wor-
ship-
D. 3. was.

wee hereby sheweth his ready pre-
sent our selves before thy Majesty,
acknowledging thy power, wis-
dom, and goodness in preserving
the King, and the three Estates of
this Reame assembled in Parlia-
ment, from the destruction this
day intended against them. Make
us, we beseech thee, truly thank-
ful for this thy great mercy to-
wards us. Protect and defend our
sovereign Lord the King, and all
the Royal Family, from all trea-
sons and Conspiracies: Preserve
them in thy faith, fear, and love;
prosper his Reigne with long happi-
ness here on earth; and crown
him with everlasting glory here-
after in the kingdom of heaven,
through Jesus Christ our only Sa-
viour and Redeemer. Amen.

The Epistle. Rom. 13. 1.

Let every soul be subject unto
the higher powers. For there
is no power but of God: the pow-
ers that be, are ordained of God.
Whoever therefore resisteth
the power, resisteth the ordinance
of God: and they that resist, shall
receive to themselves damnation.
For rulers are not a terror to
good works, but to the evil. Wilt
thou then not be afraid of the pow-
er? Do that which is good, and
thou shalt have praise of the same:
For he is the Minister of God to
thee for good. But if thou do that
which is evil, be afraid; for he
beareth not the sword in vain:
for he is the Minister of God, a re-
venger to execute wrath upon
him that doeth evil. Wherefore
ye must needs be subject, not only
for wrath, but also for conscience
sake. For, for this cause pay you
tribute also: for they are Gods
ministers, attending continually
upon this very thing. Render
therefore to all their dues; tri-
bute to whom tribute is due, cus-
tom to whom custom, fear to
whom fear, honour to whom ho-
nour.

The Gospel. S. Matth. 27. 1.

When the morning was come,
all the chief priests and elders
of the people took counsel against
Jesus to put him to death. And

when they had bound him, they
led him away, and delivered him
to Pontius Pilate the governor.
Then Judas which had betrayed
him, when he saw that he was
condemned, repented himself, and
brought again the thirty pieces of
silver to the chief priests and el-
ders, saying, I have sinned, in that
I have betrayed the innocent
blood. And they said, What is that
to us? see thou to that. And he
cast down the pieces of silver in
the temple, and departed, and
went and hanged himself. And the
chief priests took the silver pieces,
and said, It is not lawful for to put
them into the treasury, because
it is the price of blood. And they
took counsel, and bought with
them the potters field to bury
strangers in. Wherefore that field
was called, The field of blood unto
this day: Then was fulfilled that
which was spoken by Jeremy the
prophet, saying, And they took
the thirty pieces of silver, the
price of him that was valued,
whom they of the children of Is-
rael did value; and gave them for
the potters field, as the Lord ap-
pointed me.

¶ *After the Creed, if there be no
Sermon, shall be read one of the six
Homilies against Rebellion.*

¶ *This sentence is to be read at the
Offertory.*

Whatsoever ye would that men
should do to you, do ye even
so to them; for this is the law
and the prophets. S. Matth. 7. 12.

A Form of Common-Prayer to
be used yearly upon the XXX day
of January, being the day of the
Martyrdom of King CHARLES
the First.

¶ *If this day shall happen to be
Sunday, this form of Service shall be
used the next day following.*

¶ *The service shall be the same
with the usual Office for Holy-days
in all things: except where it is here-
after otherwise appointed.*

¶ *The Order for Morning Prayer.*

King Charles

our ministrars, shall begin

of these sentences:

Correct us, O Lord, but with
mercies, not in thine anger:
for thou bring us to nothing. Jer.

Test your heart, and not your
countenance, and turn to the Lord
our God: for he is gracious and
merciful; slow to anger, and of
great kindness; and repenteth
him of the evil. Joel 2. 13.

It is of the Lords mercies, that
we are not consumed; because his
compassions fail not. Lam. 3. 22.

In stead of Venite, exultemus,
shall this Psalm following be used, one
verse by the Priest, and another by
the Clerk & People.

¶ Come, let us worship and fall
down: and kneel before the
Lord our maker. Psal. 95. 6.

Let us repent, and turn from our
wickedness: and our sins shall be
forgotten us Acts. 3. 19

Let us turn every one from his
evil way: and the Lord will turn
from his fierce anger, and we shall
not perish. Jon 3. 8, 9

We acknowledge our faults: and
our sins are ever before us. Psal.
51. 3.

We have provoked thine an-
ger, O Lord: but there is mercy
with thee, therefore shalt thou be
feared. Lam. 3. 42. Psal. 130. 4.

O show not up our souls with sin:
nor our life with the blood-
guilt. Psal. 26. 9.

Thou hast promised, O Lord, that
before we call, thou wilt answer:
and whiles we are yet speaking,
thou wilt hear. Isa. 65. 24.

And now in the anguish of our
souls we cry unto thee: Hear, Lord
and have mercy. Baruch 3. 1.

O Lord, rebuke us not in thine
indignation: neither chasten us
in thy displeasure. Psal. 6. 1.

For thy names sake be merciful to
our sin: for it is great. Psal. 25. 10

Turn thy face from our sins:
and put out all our misdeeds.
Psal. 51. 9.

Make us clean hearts, O God: and

Deliver us from all unrighteous-
ness, O God: thou that art the God
of our salvation. Psal. 51. 14.

¶ O deliver us, and be merciful to us
for thy names sake. Psal. 124. 8.

O be favourable and gracious un-
to Sion: build thou the walls of
Jerusalem. Psal. 51. 18.

So we that are thy people, and sheep
of thy pasture, shall give thee thanks
for ever: and will always be shewing
forth thy praise from generation to
generation. Psal. 29. 14.

Glory be to the Father, and to
the son: and to the holy Ghost;
As it was in the beginning, & now,
and ever shall be: world without
end. Amen.

¶ Proper Psalms, vii, ix, x, xi,

¶ Proper Lessons.

The first, 2 Sam. 1.

The second, 8. Math. xxvii.

¶ In stead of the first Collect at

Morning Prayer, this which follow-
eth shall be used.

¶ Most mighty God, terrible in
thy judgments, and wonder-
ful in thy doings towards the
children of men, who in thy heavy
displeasure, didst suffer the life of
our late gracious Sovereign to be
this day taken away by wicked
hands; We thy unworthy ser-
vants humbly confess, that the sins
of this Nation have been the cause
which hath brought this heavy
judgment upon us. But, O gracious
God, when thou makest inquisition
for blood, lay not the guilt of this
innocent blood, (the shedding
whereof nothing but the blood of
thy Son can expiate) lay it not
to the charge of the people of this
land, nor let it ever be required
of us, or our posterity. Be merci-
ful, be merciful unto thy people,
whom thou hast redeemed; and be
not angry with us for ever; but
pardon us for thy mercies sake,
through the merits of thy Son our
Lord Jesus Christ. Amen.

¶ In the end of the Litany (which
shall always this day be used)

King Charles Martyr.

the Collect (We humbly beseech thee, O Father, &c.) These three Collects are to be used.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee only it appertaineth to forgive sins; spare us therefore good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vilest, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth, after the Minister.

Turn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest, when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed son Jesus Christ our Lord. *Amen.*

¶ In the Communion-Servant immediately after the Commandment shall this Collect be used.

O Almighty Lord, and everlasting God; vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then shall follow the prayer for the King, (Almighty God, whose Kingdom is everlasting, &c.) And after that, these two Collects in stead of that for the day.

Blessed Lord, in whose sight the death of thy Saints is precious; We magnifie thy Name for that abundant grace bestowed on our late Martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

Grant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 13.

Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may

the ignorance of foolish men, as free, and not using your party for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. 8. Matth. 21. 33.

There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

After the Prayer (For the whole

State of Christs Church, &c.) this Collect shall be used.

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgment, remembered mercy; We acknowledge it thy special favour, that though for our many and great provocations thou didst suffer thine Anointed to fall this day into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crown, our most gracious Sovereign King CHARLES the second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that Authority over us, which of thy special grace thou hadst committed unto him. For those thy great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy Reign over us; So we that are thy people, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. Amen.

The Order for Evening Prayer.

¶ *Proper Psalms, XXXVIII. LXLV. CXLIII.*

¶ *Proper Lessons.*

The first, *Ier. xli. or Dan. ix. to v. 21.*

The second, *Heb. xi. v. 32. to cap. xii. v. 7.*

¶ *In stead of the first Collect at Evening Prayer, use these two which follow.*

O Blessed Lord God, who by thy wisdom not only guidest and orderest

The Kings Birth and Remembrance

ordered all things most suitably to thine own justice, but also performed thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful people fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial, this day to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee; For which we do therefore here humble our selves before thee, beseeching thy mercy for the pardon of them all; and that thou wouldest deliver this Nation from blood-guiltiness (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. Amen.

Blessed God just and powerful, who dost permit thy dear servant, our late dread Sovereign, to be thus given up to the violent outrages of wicked men, to be despitely used, and at last murdered by them; Though we cannot reflect upon so foul an act with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed, whom thou wert pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies: And albeit thou didst suffer them to proceed to such a height of violence against him, as to kill his person, and take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

Immediately before the Prayer of St. Chrysostom, shall this Collect be used.

A I mighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the sacred person of thine Anointed, our late Sovereign, hast taught us, that neither the greatest of kings, nor the best of men are more secure from violence, then from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our selves as sinful dust and ashes; but that (according to the example of this thy blessed Martyr) we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial; charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christs sake; To whom with thee, and the holy Ghost, be all honour and glory world without end. Amen.

A Form of Prayer with Thanksgiving to be used yearly upon the XXIX. day of May; Being the day of his Majesties Birth, and happy return to his Kingdoms.

The Service shall be the same with the usual Office for Holy-days in all things; except, where it is bent after otherwise appointed.

If this day shall happen to be Ascension-day, Whitsunday, or Trinity Sunday, only the Collects of this Office are to be added to the several Services for those Festivals, in their proper places. If it shall happen to be on other Sunday, or to be Monday, or Tuesday in Whitsun-week, the Collects shall be used as before, and

The Kings Birth and Return.

*These Psalms were appointed, in
stead of those of ordinary course, and
the rest of this Office omitted.*

*Morning Prayer shall begin with
this Sentence.*

*I beseech, that first of all, supplica-
tions, prayers, intercessions,
and giving of thanks be made for
us men; for Kings, and all that
are in Authority, that we may
have a quiet and peaceable life in
godliness and honesty: For this
is good and acceptable in the sight
of God our Saviour. 1 Tim. 2. 1,
2, 3.*

*In stead of Venite, exultemus,
shall be sung or said this Hymn fol-
lowing: unto us by the Priest, and
answer by the Clerk and People.*

*Come, let us sing unto the
Lord: let us heartily rejoyce
in the strength of our salvation.
Psalm 95. 1.*

*Let us come before his presence with
thanksgiving: and shew our selves
glad in him with psalms. Verse 2.*

*For the Lord is a great God:
and a great King above all gods. Ver. 3.*

*With his own right hand, and with
his holy arm: hath he gotten himself
the victory. Psalm 98. 2.*

*The Lord declared his salvation:
his righteousness hath he openly
shewed in the sight of the heathen.
Verse 3.*

*He hath remembered his mercy and
towards the house of Israel: and
the ends of the world have seen the
salvation of our God. Verse 4.*

*For he hath found David his ser-
vant with his holy oyl: hath he a-
nointed him. Psalm 89. 21.*

*His hand hath held him fast: and
his arm hath strengthened him. Verse*

*22. The enemy hath not been able
to do him violence: the son of
wickedness hath not hurt him.
Verse 23.*

*He hath smitten down his foes be-
fore his face: and plagued them that
hated him. Verse 24.*

*His truth also, and his mercy hath
borne with him: and in his name
his horn exalted. Verse 25.*

*He hath set his dominion upon the
sea and his right hand is the floods.
Verse 26.*

*Therefore all the kings of the
earth shall praise thee, O Lord:
for they have heard the words of
thy mouth. Psalm 138. 4.*

*Yea, they shall sing in the way of
the Lord: that great is the glory of
the Lord. Verse 5.*

*My mouth also shall speak the
praise of the Lord: and let all shew
give thanks unto his holy Name
for ever and ever. Psalm 145. 21.*

*Glorie be to the Father, and to the Son
and to the holy Ghost;*

*As it was in the beginning, is
now, and ever shall be: world with-
out end. Amen.*

*Proper Psalms, Xx. Xxi. Lxxxv.
cxviii.*

*Proper { The first, 2 Sam. xix. v. 9.
Lessons. { The second, Rom. xiii.*

*In the suffrages after the Creed,
these shall be inserted and used for
the King.*

*Priest. O Lord, save the King:
People. Who putteth his trust in
thee.*

*Priest. Send him help from thy
holy place.*

*People. And evermore mightily
defend him.*

*Priest. Let his enemies have no
advantage against him.*

*People. Let not the wicked ap-
proach to hurt him.*

*In stead of the first Collect for
Morning Prayer, these two shall be
used.*

*O Lord God of our salvation, who
hast been exceedingly grac-
ious unto this Land, and by thy
miraculous providence hast deli-
vered us out of our late miserable
confusions, by restoring to us our
dread Sovereign Lord thy servant
King Charles; We are now here
before thee with all due thank-
fulness to acknowledge and praise
thy goodnesse this day shewed unto
us, and to offer up our sacrifices
of praise unto thy glorious Name;
humbly beseeching thee to accept
this our unfeigned, though unwor-
thy oblation of our selves & vow-
ing*

The King's Thanksgiving.

ing an holy obedience in thought, word and work unto thy divine Majesty; and promising in thee, and for thee, all loyal and dutiful allegiance to thine Anointed servant, and to his heirs after him: whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our only Lord and saviour. *Amen.*

O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights our most gracious Sovereign Lord thy servant King *Charles*; Preserve his life, and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong towre of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let Justice, truth, and holiness; let peace, and love, and all Christian virtues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. *Amen.*

In the end of the Litanies (which shall always this day be used) after the collect, (We humbly beseech thee, O Father, &c.) shall this be said which followeth.

O Lord God, most merciful Father, who of thine especial grace and favour didst this day bring home unto us thy servant King *Charles*, our Sovereign, and place him in the throne of this Kingdom, thereby restoring to us the publick and free profession of thy true Religion and Worship, to the great comfort and joy of our hearts; We thine unworthy servants, here assembled together to celebrate the memory of this thy mercy, most humbly beseech thee to grant us grace, that we may always shew our selves truly and

unfeignedly thankful unto thee for the same: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godliness, and honour, many, and many years; and that we dutifully obeying him, as faithful and loyal subjects, may long enjoy him, with the continuance of thy great blessings, which by him thou hast vouchsafed unto us, through Jesus Christ our Lord. *Amen.*

Immediately before the Prayer of St. Chrysostom, use the Collect of Thanksgiving (for Peace, and deliverance from our Enemies.)

O Almighty God, who art a strong towre of defence unto thy Servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness, that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

In the Communion Service, between the Commandments and the Epistle, shall these two Collects be used, in stead of the collect for the King, and that of the day.

O Most gracious God, and merciful Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities settled thy servant our Sovereign, Lord King *Charles* in the throne of his Fathers, (notwithstanding all the power and malice of his enemies) restoring unto us with him, and by him, the free profession of thy sacred Truth and Gospel, together with our former peace and prosperity; We beseech thee to grant him the defence of thy salvation, and to shew forth thy loving kindness, and mercy to him; and to stir up continually in our hearts all faithful duty and loyalty towards him, with a re-
gion

and thankfulness
for them and all other
mercies, through Jesus Christ
our Lord. Amen.

Grant, we beseech thee, Almighty God, that our Sovereign Lord the King, whom thou didst this day happily bring home, and restore to us, may be a mighty Protector of his People, a religious Defender of thy sacred Faith, and of thy holy Church among us, a glorious Conqueror over all his Enemies, a gracious Governour unto all his Subjects, and a happy Father of many Children to rule this Nation by succession in all ages, through Jesus Christ our Lord. Amen.

The Epistle. I S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance, of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all Men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. Matth. 22. 16.

And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest

the way of Gods truth, neither carest thou for any man; for thou regardedst not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Prayer (for the whole state of Christs Church, &c.) this collect following shall be used.

O Lord our God, who upholdest and governeest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Sovereign Lord CHARLES, set over us by thy grace and providence to be our king: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

Forms of Prayer to be used yearly on the first of September for the dreadful Fire of London.

The service shall be the same with the usual Office for Holy-days in all things, except where it is hereafter otherwise appointed.

The order for Morning Prayer.

¶ Let him that ministreth read with a loud voice these sentences of Scripture.

The Lord our God belong to us: and forgive us, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

O Lord; correct us, but with judgment; not in thine anger, lest thou bring us to nothing. Jer. 10. 24.

¶ Instead of Venite, exultemus; shall be sung or said this Hymn following: one Verse by the Priest, and another by the Clerk and People.

Come, let us humble our selves, and fall down before the Lord: with reverence and fear. Psal. 95. 6.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand. Ver. 7.

Come therefore, let us turn again unto our Lord: for he hath forgiven us, and he will heal us. Hos. 6. 1.

Let us repent and turn from our wickedness: and our sins shall be forgiven us. Acts 3.

Let us turn, and the Lord will turn from his heavy wrath: and will pardon us, and we shall not perish. Jonah 3.

We acknowledge indeed, that our punishments are less than our deservings: but yet of thy mercy, O Lord, correct us to amendment, and plague us not to our destruction. Job 11. 6.

2 Wild. 11. 23.

We have provoked thine anger, thy wrath is waxed hot: and thy heavy displeasure is sore kindled against us. Lam. 3.

How doth the city sit solitary, that was full of people: how is she become as a widow, she that was great among the Nations, and Princess among the Provinces? Lam. 1. 1.

How hath the Lord covered the daughter of Sion with a cloud in his anger: and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger. Lam. 2. 1.

He hath cut off in his fierce anger the horn of Israel, and consumed all that was pleasant to the eye: in the tabernacle of the daughter of Sion he poured out his fury like fire. Lam. 2. 4.

The Lord was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentations. Lam. 2. 5.

But thy hand is not shortened that thou canst not help: neither is thy goodness abated, that thou wilt not hear. Elsd. 59. 1.

Thou hast promised, O Lord, that before we cry, thou wilt hear us: whilst we are yet speaking thou wilt have mercy upon us. Es. 65. 24.

For thou art the only Lord, who woundest and dost heal again: thou killest, and revivest; bringest down to hell, and bringest back again. Job 5. 18. Hos. 6. 2.

Thou forgivest all our sins: and healest all our infirmities. Psal. 103. 3.

Thou savest our life from destruction: and crownest us with mercy and loving kindness. Psal. 103. 4.

Our fathers hoped in thee: they trusted

Psalm 22. 4.

They called upon thee, and were
not confounded. *Psalm 22. 5.*

And now in the vexation of our
souls, and the anguish of our souls
cry unto thee: hear, Lord, and
have mercy. *Bernich. 3. 1, 2.*

For many troubles are come about us:
our sins have taken such hold upon us,
that we are not able to look up. *Psalm*
56. 15.

Remember not our sins, and our
offences: but according to thy mer-
cy think thou upon us, O Lord, for
thy goodness. *Psalm 25. 6.*

Hide not thy face from us in the time
of our trouble: incline thine ears unto
us when we call; O bear us, and that
right soon. *Psalm 102. 2.*

For thine own sake, and for thy
holy names sake, incline thine ear:
and hear, O merciful Lord. *Dan.*
9. 18, 19.

For we do not present our suppli-
cations before thee, trusting in our
own righteousness: but in thy mani-
fold and great mercies. *Dan. 18.*

Help us, O God of our salvation,
for the glory of thy Name: O de-
liver us, and be merciful unto our
sins, for thy names sake. *Psalm*
79. 9.

So we that are thy people, and sheep
of thy pasture, shall give thee thanks
for ever: and will alway be shewing
forth thy praise from generation to
generation. *Psalm 14.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms; 25, 77, 86.

The first Lesson is, *Isaiah* the first
chapter.

After the first Lesson shall follow
Te Deum laudamus in English.

The second Lesson is, *S. Luke* 21.

After the second Lesson shall follow
Benedictus in English.

In stead of the first Collect at Morn-
ing Prayer, shall be used the Collect
for *Ashwednesday*.

to be used on this day) the Priest and
Clerk, or he that ministers (shall remain-
ing in the place where they are ac-
customed to say or sing the Litany)
shall there repeat *Psalm 51.*

And then shall be used the *Euf-
rages*, and Prayers (all but the last)
immediately following the Com-
mination.

Look down, O Lord, in the
bowels of thy mercy, upon
the sorrows and distresses of thy
servants, who in the deepest sense
of thy amazing judgements, and
our own manifold provocations, lie
prostrate in the dust before thee.

To thee, O God, holy and true,
belong mercy and forgiveness; but
un:o us confusion of face as it is
this day: For we are that incor-
rigible nation who have resisted
thy judgements, and abused thy
mercies; we have despised thy
chastisements of the Lord; and
turned his grace into wantonness.

What shall we then say unto thee,
O thou preserver of men? thou
hast found out the iniquity of thy
servants, and discovered our naked-
ness and pollution, in a vengeance
suited and answerable to our griev-
ous crying sins. Our pride, oppres-
sion, andfulness of bread, had made
us like to Sodom, and thou hast
afflicted us as Gomorrah. We
would not be reclaimed by thy ex-
emplary punishments upon others,
or our selves, and thou hast made
us a terrour and astonishment to
all that are round about us.

And now, O Lord, thou art most
just in all that is come upon us;
for thou hast done right, but we
have done very wickedly: yet be-
hold we are all thy people, though
an unthankful and a rebellious peo-
ple: Suffer us therefore to implore
thy pity, and the sounding of thy
bowels, and for thy names sake, and
for thy mercies sake, for Christ
Jesus sake incline thine ear to us
and save us.

above all we beseech thee. abandon us not to our selves; but by what method soever it shall please thee to reduce us, though to this bitter cup of trembling thou shalt add more and more grievous afflictions, by any the severest course, subdue us unto thy self, and make us see the things belonging to our peace, before they be hid from our eyes, that being duly humbled under thy mighty hand, we may be capable of being relieved and exalted in thy due time, through Christ our Lord. Amen.

In the Communion Service, in stead of the Collect for the day, shall be used the Collect for Ashtuesday.

The Epistle, 1 Cor. 10. ver. 1, to 14.

The Gospel, S. Luke 17. ver. 26.

After the Sermon shall follow these Sentences.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. Mat. 5. 16.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Ps. 41. 1.

After the Prayer (For the whole State of Christs Church, &c.) this Collect shall be used.

We beseech and magnifie thy Name, O Lord; for that wonderful mercy thou hast vouchsafed us in the midst of thy just and dreadful judgments. It is of thy goodness that we are not consumed; That when we had provoked thee to give us all up to utter ruine and desolation, and thy hand was stretched out to execute thy whole displeasure upon us; yet thou hast preserved a remnant, and plucked us as a brand out of the fire, that we should not utterly perish in our sins. Add, we beseech thee this one mercy to all

that thou hast vouchsafed us, that thou wilt mercifully call away our sins, and thy mighty convincing of our hearts, and our sleepy consciences, and melt our hard hearts, and being humbled by thy judgments, we may by thy mercies be led to repentance, and so avoid lest a worse thing happen unto us, but contrariwise may we improve this respite, and with all its precious advantages, opportunities, to a thankful, able, profitable walking before thee, that so thy Name may be glorified in the Gospel credited, and saved in the day of the Lord. This, O Father, for Jesus sake our onely Mediator and decemer. Amen.

Here may be added the Collect for the second and fourth Sunday after Easter, one, or both together, with the Creed (Almighty God, who hast provided, &c.) at the end of the Communion Service, and then the Priest shall bid them depart with this Blessing.

The peace of God, &c.

The order for Evening Prayer.

BEfore the Psalms shall be said the Hymn appointed for the Morning Service: and then the Priest, and another by the People.

Psalm 90, 102, 130, 141.

The first Lesson is Amos.

After the first Lesson shall be Magnificat.

The second Lesson is, 1 Pet.

After the second Lesson shall be Psal. 67.

In stead of the first Collect shall be used the Collect for Ashtuesday.

After the third Collect shall follow the three Prayers and Suffrages in the Communion Service. Prayer (Look down, O Lord, in the Morning Service,